

Council Aftermath

Wellesley's New President

New Hampshire Broadside

Volume LXXXIV

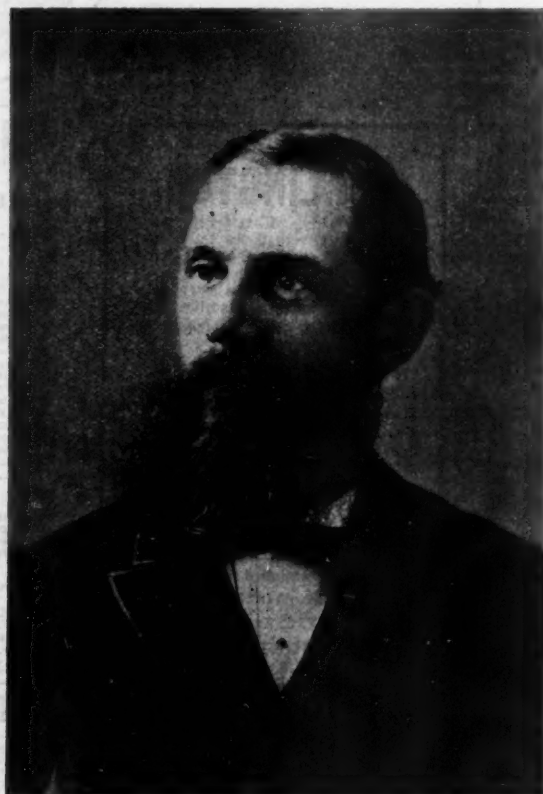
Number 41

THE CONGREGATIONALIST

Boston Thursday 12 October 1899

SAMUEL B. CAPEN

New President of the American Board



The Business Outlook

The great wave of prosperity which is sweeping over the country continues in unabated volume, bank clearings for the whole country for the week ending Oct. 7 being forty-six per cent. in excess of the very large total for the corresponding week last year. Merchants and manufacturers report the busiest trade in years, with commodity values still rising. Railroad earnings continue to show heavy increases, and mercantile failures are conspicuous by their absence. Strikes likewise are fewer and less costly than in most years.

Farm products are especially strong in price, as is also cotton. Manufactured cottons are tending upward and cotton goods are all in active demand. Wool is in good request by the mills and prices for wool are higher. The strength previously noted in woolen goods continues. Hides and leather are higher and very strong, while the iron and steel boom shows no sign of abating. Indeed, good authorities look for still higher prices for iron and steel products. Lumber and all building materials continue strong, and it is stated that several contractors in this vicinity have refused to go ahead on work because of the uncertainty as to what they will have to pay for lumber and supplies when delivered.

The stock market looks stronger and it is expected to be more active and higher during the balance of the month. Boston's copper stocks are also being talked higher, all that is delaying the various bull pools being tight money.

Biographical

REV. WILLARD D. BROWN

Rev. Willard D. Brown of Interlachen, Fla., died at that place Sept. 25, the immediate cause of his death being cerebral hemorrhage. Mr. Brown was born in New Haven, Ct., in 1838 and was a graduate of Middlebury College and of Andover Seminary. His ministerial life of thirty years was devoted to two churches—at Gilbertville, Mass., and Interlachen, Fla. His service of eighteen years with the former charge was signalized by receiving into the church on confession of faith, in the years 1875, 76, fifty-four members. His nearly twelve years of service in a Southern outpost of Congregationalism testifies to his loyalty to the denomination in which he was born. He was a trustee of Rollins College. Alert in bodily motions, he was as quick to perceive and respond to the spiritual and temporal needs of others—a faithful and consecrated servant of Jesus Christ.

Marriages

The charge for marriage notices is twenty-five cents.

OGILVIE-DUDLEY—In the Old South Ch., Windsor, Vt., June 30, by Rev. J. K. Fuller, Rev. A. U. Ogilvie, pastor of the First Congregational Church of Ekhardt, Ind., and recently of Windsor, and Helen Augusta Dudley.

STIMSON-MORRIS—In E. Boston, Oct. 4, by Rev. W. T. Crocker, Rev. Rufus W. Stimson of Storrs, Ct., and Helen Morris of E. Boston.

WEAKLEY-WILCOX—In Kobe, Japan, July 11, by Rev. W. L. Curtis, assisted by Rev. J. P. Davis, D. D., and Rev. T. W. Penmore, Rev. William R. Weakley, missionary of the M. E. Church, South, in Oita, Japan, and Gertrude M., daughter of Rev. W. B. Wilcox, D. D., of Chicago and missionary under the A. B. C. F. M.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

MRS. LAVINIA C. DYER

Mrs. Dyer of Whitman, widow of the late Rev. E. Porter Dyer, passed gently into her heavenly rest at the old homestead on Oct. 3 after a week's illness caused by an attack of pleuro-pneumonia. Born in Hanson, she was early married to Edward L. Dyer, a soldier in the Civil War, and who lost his life in the service of his country. The deceased leaves two sons—Rev. Edward O. Dyer of Sharon, Ct., who was provisionally with her at the last, and E. Alden Dyer, M. D., now in Alaska, whom the sad news cannot reach till next year.

Mrs. Dyer was for many years a member of the Congregational church in Whitman, and one of its working force. Connected with the Woman's League and the Relief Corps, she was always doing for others. In the church, in the home, in the neighborhood her loving service was a broken alabaster box, the preciousness of whose ointment she never knew. Her life was a vicarious sacrifice. One of her last acts, and far in excess of her strength, was to watch at the bedside of a dying neighbor. Truly she did what she could. For such there are no fears. Earth is blessed by their labors, and heaven holds forth the palm branch of victory and an immortal crown.

We trust upon the hills of God
They walk in stainless rose of dawn;
Glad hope to us who, here below,
Watch, spring by spring, the whitening thorn.

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SUMMARY OF ASSETS.

Cash in Banks	\$594,130.72
Real Estate	1,759,249.74
United States Bonds	1,909,500.00
State Bonds	26,500.00
City Bonds	790,511.83
Rail Road Bonds	1,336,830.00
Water Bonds	90,800.00
Gas Stocks and Bonds	173,567.00
Rail Road Stocks	4,098,194.00
Bank Stocks	339,480.00
Trust Co. Stocks	91,600.00
Bonds and Mortgages, being 1st lien on Real Estate	248,498.33
Loans on Stocks, payable on demand	131,626.06
Premiums uncollected and in hands of Agents	533,983.99
Interest due and accrued on 1st January, 1899	80,034.18
	\$12,161,164.79

LIABILITIES.	
Cash Capital	\$3,000,000.00
Reserve Premium Fund	4,045,577.00
Reserve for Unpaid Losses and Claims	684,785.43
Net Surplus	4,427,802.36
	\$12,161,164.79

Surplus as regards policy holders - \$7,427,802.36

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NEW YORK, January 10, 1899.

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A Kindergartner of experience would give a mother's care to a few children in her home in the suburbs of Boston. References. Address Box 23, Belmont, Mass.

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The Recorder founded 1816: The Congregationalist, 1849

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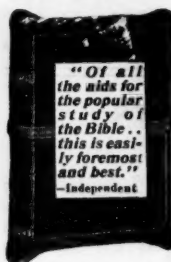
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Volume LXXXIV

Boston Thursday 12 October 1899

Number 41

The Council Numbers of The Congregationalist

No. 38. 70 portraits and illustrations. Dr. Storrs's article. "Four Leaders in Congregationalism," etc.

No. 39. Council report. Dr. Fairbairn's sermon and careful digests of papers. Pictures of the Council at the State House and in Tremont Temple.

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Some thoughts were repeated by so many speakers at the Providence meeting last week that they evidently have large place in the minds of Christians interested in missions. By common consent closer personal relations must be cultivated between laborers in foreign fields and givers at home. Churches, families and individuals are hereafter to follow their gifts, know to whom they are sent, why they are needed and what they accomplish. A campaign of education is to be inaugurated, leading young people to be intelligent and active partners in the conquest of the nations for the kingdom of God. We are to labor to train individuals at home to be as fully consecrated to this work as those who are sent forth into other lands. The new life of the churches is to embrace the world in its sympathy and is to be directed to special interest in definite parts of the world where the energies and prayers of Christians may be concentrated for definite results. Some plan is to be devised to equalize the use of the income of the Board so that the heavy legacies of one year may offset the lighter legacies of another and thus avoid the depression of debt. Not only are all the churches to be enlisted to give, but systematic efforts are to be put forth to make all the individuals in each church givers. The constant tidings of missionaries from many lands gave assurance of the healthful and fruitful condition of the missions. There

are cheering evidences of growth and hopefulness and courage in the foreign fields. When these things are repeated in thousands of pulpits and prayer meetings a new zeal will be awakened to spread the gospel through the world, and a new joy experienced that its progress is so great and its promise so rich for the redemption of mankind.

Home Partners in Missions

The student volunteers who at Providence last week declared their purpose to devote their lives to foreign missions deeply impressed the audience. But evidently another company, not less heroic than they, must be raised up in order that their purpose may not fail. Many years ago a young man in Boston, moved by an address he heard from a missionary returned from Persia, consecrated himself to give the gospel to the world. He soon discovered that he had not the gift necessary to preach or teach. But none the less did he give his life to missions. He became a superior workman at his trade. By close economy he gave annually to missions for many years enough money to support a missionary in the field. He studied missions at home and abroad. He was constantly and deeply interested in the work and the workmen. Only his closest friends, probably, knew that out of an income of \$1,500 he sometimes gave \$1,100 to missions. Till he was compelled by the infirmities of age to cease work he kept up the stream of his contributions, carefully discriminating in the selection of objects and accompanying them with earnest prayer. No missionary in distant lands more completely devoted himself to the spread of the gospel for the salvation of mankind than he did. A noble army of young men have been led to be willing to go into all the world and preach the gospel. It is time to raise up another army with a purpose not less consecrated and definite to send and support them. Are there not 1,000 young men in the Congregational fold who can each be moved to try to support one missionary in foreign lands?

The Keynote of Loyalty

Among all the impressions of the council which we have read or heard that which is most common and most hopeful is the impression of personal loyalty to our Lord Jesus Christ as the Saviour and Ruler of the Church. This was the secret of the council's power. Whatever differences of point of view or method there may have been, here there was complete and universal union, which the word loyalty alone can describe. Before these meetings, so full-charged with thought and helpful for inspiration, are crowded from the first place in the thought of our readers by other duties and enjoyments, we desire to suggest that in this one fact of loyalty to Christ is the hope and op-

portunity of all our churches. It is our privilege to enjoy—it is our opportunity to bear witness. The life with Christ becomes by natural adaptation the life for Christ. The world will hear or heed us no further than we speak out of our own deep and true experience, but so far it will hear and heed and be drawn through us to him who has given himself for our daily need and joy. The keynote of joyful and unfaltering loyalty to Christ which gave the council power will make the life and work of every man and every church powerful for good and blessed in peace and strength.

Two Contrasting Opinions

In the opinion of the editor of *The Interior* the recent council revealed that. Congregationalism "has shipped her anchor, broken the face of her chronometer and is making her reckonings by pointing her sextant at the comets." Over against the slap-dash nautical rhetoric of Dr. Gray, it may be well to quote the calm words of Pres. Charles Cuthbert Hall of Union Seminary, who said at the banquet in Music Hall:

Nowhere within the bounds of the Church of Christ does the principle of spiritual comprehension find more satisfactory illustration than in the Congregational church. Whatever else may pertain to the mission of Congregationalism in Christendom, its educational value as an object lesson in spiritual comprehension cannot be overestimated. Here is allowance for temperamental variation. Here is balanced liberty of opinion and method. Here is centralization around Christ and the gospel of Christ. Here are simplicity, frankness and the trust of man in man.

President Hall spoke these words as one "who is a Presbyterian, not alone by the sacred bonds of ancestry and affection, but also, as it would appear, by psychological necessity," to quote his own words. He spoke them as one who is sparing no endeavor to secure a like degree of comprehension in the Presbyterian Church in this country. How far removed from the irenic spirit and Christian charity of Dr. Hall is the editor of *The Interior* the above characteristic quotation reveals.

The American Missionary Association

For its fifty-third annual meeting the American Missionary Association goes this year to Binghamton, N. Y. The president of the association, Dr. Noble of Chicago, and the preacher, Dr. C. H. Patton of St. Louis, will bring to it, besides their own personal enthusiasm for the work, something of the uplift and evangelical earnestness of the International Council, in which they both took part. An important feature of the meeting will be the report of the committee on work in Porto Rico, which will be read by Dr. W. H. Ward. Both he and Secretary Beard have visited the island and can supple-

ment the formal report with their own personal observations and conclusions. Strategic positions in the island cities have been occupied, and the wise plan of action outlined calls for the hearty support of the churches. The work of the association becomes more diversified and of broader human and Christian interest from year to year, and its annual gathering brings a blessing to the churches that entertain its speakers and delegates.

The Presbyterian Alliance

Experience in the Washington meeting of the Presbyterian Alliance goes to confirm our own observation of the difficulty of program-making for great religious conventions. The time of the alliance was too much given up to the reading of long papers, and there was little or no opportunity for debate and discussion. In contrast with our own experience, the papers seem, also, to have been too scholastic in subject and tone. Protest against this blunder alike of program-makers and speakers broke out before the meetings closed in public demand on the floor of the alliance for briefer and more practical papers and debates at the next meeting. The difficulties inherent in an alliance of denominations as compared with a council of churches also showed themselves. Instead of the bracing air of frank and free speech, there was an evident fear of hurting the susceptibilities of the brethren. To please the Psalm singing churches the organ was silent and hymns were forbidden, and the foreign delegates seem to have toned down their theological utterances for fear of offending the American conservatives. The climax of spiritual interest was, as it should have been, on the evening devoted to missions, when brief addresses were made by workers in the field. Principal Cavan of Knox College, Toronto, Can., was elected president, and the next meeting appointed to be held in Liverpool, Eng.

The New President of the Board

For the fourth time in its history of ninety years the American Board has chosen a layman as its president. It has called to this office one who has proved his fitness for it by long and able service for the public welfare. Mr. S. B. Capen's first important labor in the general missionary field was in connection with the Home Missionary Society, which he served as a member of several important committees. He was elected president of the Sunday School and Publishing Society in 1882. He came to that organization when it was declining and feeble. He took that office because he believed that the society was necessary to the prosperity of the denomination. He thoroughly studied the conditions, gave to the work his time and business experience without stint, aided effectually in raising the necessary capital to put its business department in good working order, made many addresses in behalf of its missionary department to churches and denominational assemblies, and thus led in the renaissance of Congregational Sunday schools.

A few years later he accepted an elec-

tion as a member of the Boston School Committee. Here, also, he made a painstaking study of the public schools of the city, and of public education in this country and in several European cities. He soon came to be recognized as an authority in educational matters, and no long time elapsed before he was made chairman of the committee. He brought about reforms of great value in the construction of schoolhouses and in the entire business of school administration and teaching. In recognition of his important service in education, Dartmouth College conferred on him the degree of Master of Arts. To no man of this generation is Boston more indebted for the efficiency of its public school system than to Mr. Capen. He came in due time to be heartily supported by all political parties, and remained in office till he had accomplished the main objects he had in view and other duties compelled him to surrender to others the heavy burdens he had assumed. Before he resigned that position he had already become the leader in organizing the Municipal League of Boston, of which, until this year, he has been the president.

In the benevolent work of Congregational churches Mr. Capen has been for several years one of the foremost men. He is chairman of the committee of fifteen appointed by the last National Council to secure better organization of the work of the benevolent societies and more extensive gifts for their treasuries. The plan approved by the council and adopted by the committee was conceived and its details arranged by him.

In business administration Mr. Capen has large ability. He was chairman of the local committee of arrangements which made the anniversary of the National Society of Christian Endeavor in Boston in 1895 one of the most successful meetings in the history of that organization. The success of the recent International Council was largely due to his efficient service. He was chairman of the general committee of arrangements, of the executive committee and of the committee of the Congregational Club which had charge of local affairs in entertaining the council. In addition to the labor demanded from him in these positions, he delivered an address on Municipal Government as a Sphere for the Christian Man. Few speakers before the council received so great an ovation as he did in his own city.

Mr. Capen is fifty-seven years old, a Bostonian by birth, a direct descendant of John Alden and of Bernard Capen, and a member of the long established firm of Torrey, Bright & Capen, importers and dealers in carpets and rugs. His partner, Mr. Elbridge Torrey, for many years was one of the most efficient members of the Prudential Committee.

Mr. Capen is a man of unblemished integrity, of rare tact in dealing with men, of deep conscientiousness and strong Christian faith. His election was due to a general desire first expressed by representatives from the West, and no less strongly felt by them than by those from the East. He will have the full confidence of business men in the churches, and will, we have no doubt, lead in a business campaign for extending the great work of foreign missions, which

will add new luster to the illustrious history of the Board.

The Presbytery and the Professor

The *New York Observer* points out the difficulty under which the presbytery of New York labors in the case of Professor McGiffert of Union Seminary. Objections to the teaching in his *History of Christianity in the Apostolic Age* were brought before the General Assembly last May and by it referred to the presbytery without instructions. A committee of presbytery, appointed last June, has been in conference with him, but it is understood, without inducing him to withdraw his statement, that he is in essential harmony with the faith of the Presbyterian confession, and that the positions of his book have been misstated and misunderstood.

Under Presbyterian law his refusal to withdraw throws the onus of action upon individuals or upon the presbytery acting as a whole. In the one case some one man or group of men must take the ungracious position of prosecutor; in the other there will be a bitter division of feeling which must result in reopening the scarce healed wounds of recent controversies. It is no wonder, therefore, that the *Observer*, speaking as the mouthpiece for the moment of the peace-seeking and conservative party in presbytery, lovingly entreats Professor McGiffert to withdraw while he may do so without either disturbing the quiet of the church or bringing upon himself any cloud of ecclesiastical censure.

If this plea fails, it counsels presbytery to treat the offending member as the pearl oyster treats the irritating grain of sand, covering the case with the pearl of neglect until the higher court of its own motion orders action. It reminds those who would regard this as a victory for Dr. McGiffert that the direction still remains in the hands of the assembly; that the professor's book has been condemned and its influence as a statement of Presbyterian doctrine entirely destroyed; that he teaches in a seminary disapproved by the assembly; and that a heresy trial would make him the hero of a party and carry knowledge of his teachings into quarters where they are now wholly unknown.

Here is a double dilemma—the dilemma of the presbytery and of the professor. So far as the presbytery is concerned, we fear that it will be forced, if not this year by the action of individuals, yet another year by pressure of the assembly, to face the ordeal of a heresy trial. The feeling is too strong in the Presbyterian Church at large to admit of any faltering in the attempt to rid the church of heretics who have been advertised by prominent public notice. And the policy of covering heresy by the pearl of indifference will only prove it a jewel in the eyes of the young men who are students of theology. If free thought is tolerated, they will demand freedom for their own variety of thinking. This difficulty, we believe, is inherent in any denomination which is founded upon so unscripturally elaborate a system of dogmatic theology as forms the corner stone of Presbyterianism.

On the other hand, there is the dilemma

of the professor. If he stood alone he might gracefully withdraw; but he is one of the leaders of a party whose heterodoxy he would confess by the act of withdrawal, leaving them exposed to a trial which he has himself escaped. He unquestionably believes in his own conformity to Presbyterian doctrine, and feels that he stultifies himself in withdrawing without putting that conformity to the test. Much as we wish and hope for peace, in order to activity in the Presbyterian body, we must confess that we do not see how it is to be attained without the adoption of a simpler and broader test of ministerial fellowship than the Westminster Confession affords—a change manifestly impossible in the present temper of a large majority in the church.

Christianity the Antidote for the Caste Spirit

It is impossible to be blind to the fact of human differences. All men are not created equal, except before the civil law. Differences of a hundred sorts are ingrained and vital in our lives. Christianity does not attempt to disregard them. To do so would be to prove its unfitness for its work. But there is a distinction, which is largely artificial and more commonly mischievous, which men set up which Christianity refuses to admit—the distinction of caste. Not that we can overlook the fact that human society includes different grades of condition, character and merit. They are fundamental facts. But what Christianity declares and what society ought to assert is that no man is better than any other man, or is to be treated with any more consideration, because he occupies a more favorable social position. He who belongs to what sometimes is known as the upper class, because its opportunities of effort, culture and travel are the largest, possibly may be a better man than he who belongs to a lower social class, because the opportunities which the former has enjoyed may have been so used as to enrich his nature, broaden his sympathies, elevate his ideal of life and duty, and make him at once a better man and a better Christian than he would have been otherwise. But the fact that he was born into the possession of this opportunity is nothing to his credit. He is not a better man on that account. If he be the better, it is for having made good use of his opportunity, and the man beneath him may not rightly be looked down upon as inferior, if he be making an equally conscientious and energetic use of such opportunities as he has been granted.

There is nothing on earth meaner than the caste spirit as it ordinarily displays itself. Where it exults in riches, finery, display and is contemptuous toward those of less obvious possessions, it is not only shameful but pitiable. Christianity distinguishes between the right and the wrong application of this spirit of social distinction and says that all men before God are equal. Before God he who makes the best use of his opportunities stands highest. He who starts lowest in the social scale may receive at last the reward of the very best, having risen higher than he who started under better

auspices, even though the former never reach the level at which the latter began. Christianity says to one and all, The caste spirit, so far as it is exclusive, narrowing, supercilious, is an emanation from the infernal regions; so far as it is an incentive to geniality, generosity, helpfulness, loving-kindness and cordial appreciation of what is good in all, it is a foretaste of heaven.

We are not to expect social distinctions to disappear, but Christian people should so conduct themselves that such distinctions may have only the significance of invisible, even if inevitable, lines over which congenial spirits pass back and forth in happy intercourse unrestrained. Like seeks like, and always will. And like always should be able to seek like unhindered when the likeness is due to a common and noble moral purpose, to intellectual sympathy, or to that true brotherliness which is the characteristic of every honest heart. So fast and so far as Christianity prevails among men the caste spirit in its lower, meaner sense must disappear and in its higher, nobler sense of helpfulness and opportunity it must and it ought to prevail.

Current History

The Massachusetts Republican Convention

The Massachusetts State Republican convention, held in Boston last week, nominated for governor W. Murray Crane of Dalton, one of the most eminent Congregational laymen of the State, a man universally respected and beloved, whose record as a considerate employer of labor, as a peacemaker among men, as a donor to good causes is not as widely known or appreciated as it should be. But this is explained by the rare modesty of Mr. Crane and his invariable rule of not letting his left hand know what his right hand doeth. His service on the National Republican Committee, his career as lieutenant-governor of Massachusetts, and his large experience as a business man have fitted him admirably for the office which he will fill; for a nomination now is equivalent to election in November. His running mate on the ticket, the candidate for lieutenant-governor, Hon. John F. Bates, has but recently retired from the speakership of the House of Representatives, and is an able and conscientious public servant.

The platform adopted by this convention is interesting in its references to monetary and civil service standards, to public control of trusts, and to the record and duty of the nation in the Philippine Islands. The platform calls unequivocally for a gold standard, and it is welcome news from Washington which reports that as soon as Congress assembles the Senate will have before it a bill which will settle once for all that the monetary standard of this country is gold, not "coin," as is now the case, the interpretation of this word being left to the Executive. The platform calls upon the Federal officials and Congress to maintain the ideal of a civil service based on merit, in this respect being far more consistent with the past record of the party than recent declarations on this subject by Republican conventions in Kentucky, Pennsylvania and Ohio. The party is put on record as "unqualifiedly opposed

to trusts and monopoly and the capitalization of fictitious and speculative values."

As to the Philippines, the following Delphic utterance is put forth. Both wings of the party, the expansion and the anti-expansion, profess to find indorsement in it for their respective positions. It reads thus:

We commend the tact, the patience, the skill and the statesmanlike spirit with which the President has approached the perplexing problems arising from the war. Under the treaty with Spain the law of nations put upon the United States the responsibility for the peace and security of life and property, the well-being and the future government of the Philippine Islands; accepting this responsibility, it is our profound trust that the present hostilities can be brought to an early termination, and that Congress, guided by a wise and patriotic Administration, will establish and maintain in those islands, hitherto the home of tyranny, a government as free, as liberal and as progressive as our own, in accordance with the sacred principles of liberty and self-government upon which the American republic so securely rests.

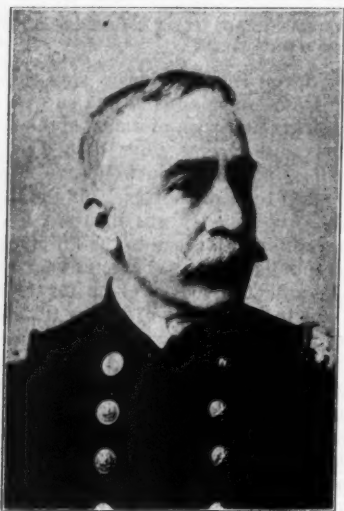
The *Springfield Republican* says that it can stand on this plank and so does ex-Governor Boutwell, president of the Anti-Imperialist League. But both *The Republican* and Mr. Boutwell have spared no effort to heap contumely on the President, whose policy was indorsed by the convention. Concede to the Filipinos all the intelligence and character that their most ardent advocates claim for them, it is not in the nature of things that they can walk before they know how to stand. The United States has had one object lesson on a large scale of the danger of giving over legislation on race questions to the dominating impress of doctrinaires, and of the folly of trying to make American citizens *en masse* by legislative decree, and it is to be hoped that the lesson taught us by the granting of manhood suffrage to the Negro will have some weight in determining the course of our Government in dealing with the Filipinos. "The sacred principles of liberty and self-government" are sometimes best conserved by first considering whether those who talk most about them and clamor most loudly for them know the difference between liberty and license, between self-government and anarchy.

The Doings of Admiral Dewey

Admiral Dewey has visited Washington during the past week, has received at the hands of the President the handsome and costly sword voted him by Congress, and has made known to the committee having charge of the matter that he will gladly accept as a gift from the American people a house in Washington for the purchase of which funds have been subscribed by a large number of donors. From Washington Admiral Dewey goes to his native State and city, Montpelier, Vt., where he will be welcomed by the State officials and a vast host of the citizens of the State early this week. From thence he proceeds to Boston, where he will arrive on the 13th and remain until the 15th. Massachusetts will mobilize her State militia on the 14th, and thus furnish a large military escort to the naval hero. Boston's school children are to be prominent in the reception and welcome given.

From Boston Admiral Dewey will proceed to Washington, join the other members of the Philippine Peace Commission

and from this time on be in close touch with the Administration in its plans respecting military operations in the Philippines. Admiral Dewey, so far from giving comfort to the anti-expansionists by his utterances since his return, as they had prophesied he would, has done precisely the other thing. He heartily applauded the expressions of determination on the part of the Administration to prosecute the contest in the Philippines vigorously and ceaselessly, as that determination found expression in Secretary of the Navy Long's speech when participating in the sword presentation last week; and as the result of his counsel the Administration has already ordered a speedy and large re-enforcement of the naval forces in the waters about the Philippine Archipelago in order that the blockade may be more effectively maintained. Admiral Dewey also, it is believed, has given his testi-



mony in favor of the substitution of another commander for General Otis.

The admiral's bearing through all the stirring scenes of the days since he landed at New York has endeared him still more to the American people. He is modest, unassuming, tender-hearted, sane. He knows his limitations and scoffs at the idea of entering political life and posing as a civilian administrator. Nevertheless, the politicians of both parties have their eyes on him, fearful of his power to win the admiration of the people that all the carefully laid plans for the campaign of 1900 may be upset.

The War in the Philippines

The sentiments expressed by Secretary of the Navy Long last week, when eulogizing the hero of Manila, and Admiral Dewey's hearty applause of such portions of the speech as showed a determination to carry on the contest until American supremacy is acknowledged indicate no reversal of policy on the part of the Administration as the result of the conference between President McKinley and Admiral Dewey. Indeed, the only appreciable influence of the conference is a stiffening of purpose on the part of the Administration, the swift summoning of newly recruited and as yet undrilled regiments to proceed directly to San Francisco for embarkation, and prompt orders to the navy to send to Philippine waters six vessels which can assist in making the blockade more effective than

it has been. At the same time it is easy to see that Admiral Dewey's words with the President have not strengthened the confidence of the Administration in General Otis, upon whom rests the responsibility, we are convinced, of much of the infelicity of the situation in the Philippines today, as described by Mr. MacQueen below.

Aguinaldo's recent proclamation, in which he counsels his followers to be patient and await the efforts of the Democratic party in this country to defeat the expansion policy of the present Administration, reveals glaringly his misconception of the situation in this country. For the Democratic party cannot win on the issue of opposition to expansion *per se*. If it wins it will be because of dissatisfaction of the people of this country with the methods employed by the Administration in carrying out that policy, and it is for this reason, if for no higher, that it behooves the Administration to see to it that a man is placed in charge of affairs in the Philippines in whom his subordinates and the rank and file of the army have confidence and for whom they have respect. American responsibility for and control over the Philippines has passed out of the realm of theory—it is a fact. The issue now is, How soon shall wise men succeed in so shaping our course that the greatest good to all concerned shall come to pass? As it is now there is a general feeling that through misunderstanding and perverseness on both sides a controversy has arisen which would have been needless had wiser and better men had supreme authority at Manila.

The Philippine Situation

Rev. Peter MacQueen, now re-entering upon his work as pastor of a Congregational church in Somerville, Mass., who has served us well as a correspondent in the Philippines, issued a general statement to the American public last week which was sent broadcast by the Associated Press. In this statement he has naught but praise for Admiral Dewey, for the rank and file of the volunteer army, for Generals Lawton and Hale, for the transport and hospital service and for the courage and tenacity of the Tagals. According to him, with the coming of General Merritt to the islands the "devilment began," he being haughty, insolent and undiplomatic in his treatment of the natives. General Otis, Mr. MacQueen declares, has the unfortunate gift of making everybody he meets his enemy, and thereby has lost the confidence of all the soldiers and civilians in the Philippines. The deepest danger in the Philippines is that the United States has no men in high places there who are capable of studying the problem from a psychological standpoint, and the contest, he thinks, is fast degenerating into a race war. The Peace Commission failed utterly in its work, Paterno, one of the Filipinos, showing diplomatic skill surpassing any of the representatives of the United States save Dewey. The press censorship has been too strict, and the administration of the custom house at Manila is corrupt. Our imposition of taxes and tariffs is more severe than was that of the Spaniards, with consequent alienation of the natives, who had reason to expect a change in this respect. "The Filipinos never forget and never forgive. They are highly sensitive,

easy to flatter but impossible to fool. They are very bitter, very brave, very persistent. We need on our side great tact, absolute discipline, stainless honor, incorruptible honesty—otherwise a legacy of hate and bloodshed." Martial law in Manila should be abolished, and Congress should at once be summoned to give pledges to the Filipinos and to grant an autonomous government with an American protectorate. The Spanish friars should be sent home, the native priests should receive from Rome the full rights of priesthood, and American Catholic priests should go out to mediate between the natives and American officials.

The British Guiana Boundary Award

With the rendering of the decision last week by the arbitrators between the South American republic of Venezuela and the empire of Great Britain one of the most creditable chapters in our recent national history closed. Beginning with diplomatic endeavors as far back as 1880, including President Cleveland's trenchant and ominous message of December, 1894, and not omitting the thorough investigation made by the boundary commission, of which Justice David Brewer was the head, the course of the United States has been consistent, and fraternal to its younger and weaker neighbor. We have endeavored through diplomacy, then through threat of war, and lastly through negotiations leading up to successful arbitration to let the Powers of Europe understand that might may not determine their course toward the weak South American republics, and that the Monroe Doctrine is no mere academic pronouncement, but rather a vital part of our foreign policy.

Hence it is with intense satisfaction that the decree of the tribunal last week is chronicled. Venezuela, represented on the court by two members of the highest court of this land, Chief Justice Fuller and Justice Brewer, and having as its leading counsel an ex-president of this republic, Benjamin Harrison, by the terms of the decree receives title to the lands about the mouth of the Orinoco which were in dispute—lands sufficient in extent to enable her to control that important avenue for commerce. Great Britain, ably represented on the court and by counsel, receives by far the larger territorial award, including the coveted gold deposits. Thus the unanimous decree, which by the admission of those who are in the confidence of the judges is a compromise, satisfying neither party wholly, puts forever out of the realm of controversy a question which has embittered the relations of Great Britain and Venezuela since 1840.

M. Maartens, the Russian jurist and president of the court, in announcing the decree dwelt enthusiastically upon the moral effect which the entire procedure will have, coming so soon as it does after The Hague conference. Ex-President Harrison, in an interview since the decree was issued, has been less optimistic, he holding that a verdict in which the price of unanimity so obviously was a diplomatic compromise on details rather than agreement on legal rights will not have the moral weight that a divided vote would have had had principle been the decisive issue. Be this as it may, it certainly is prophetic of a new era in in-

ternational relations when nations and their chief jurists and advocates assemble in a national capital on neutral ground, and appeal to the standards of justice and reason to settle a controversy that not long since would have been settled as a matter of course by appeal to arms—might making right. The spectacle of an ex-president of the United States assiduously devoting himself to his profession must have surprised Paris and Europe.

High Tension in the Transvaal

That war has not begun during the past week between Great Britain and the Transvaal and its sister Dutch state and ally, the Orange Free State, is little short of miraculous when the facts of the situation are borne in mind. Armed Boers patrol the borders of Natal, ready to rush in and pillage and massacre at the first signal from Pretoria. President Kruger has already seized gold belonging to British subjects for uses that are confessedly hostile to Great Britain, and yet the latter Power does not give the word of attack. President Steyn's efforts to mediate have failed, and it is clear from his dispatches to Sir Alfred Milner that he agrees with the Orange Free State Raad and that that state will be found co-operating with the Transvaal should war begin. Almost every day re-enforcements of the British soldiers arrive at Durban and are dispatched to the frontiers and the strategic points, and many thousand other British regulars are now en route from India and from Great Britain. In Great Britain itself the queen has acquiesced in the policy of her ministry and has issued two calls, one upon 25,000 of the reserves of her army, and another upon her legislators to assemble in Parliament and vote supplies to the ministry; and this she has done, it is said, despite personal appeals from the queen of Holland and the pope at Rome urging her to throw her personal influence against the use of force.

In response to her appeal the reserves await dispatch to the front on transports impressed from the great passenger shipping fleets owned by Britons, and members of Parliament are preparing to journey to London. Once there there will be little difference of opinion between Tories, Liberal-Unionists and Liberals, and they will proceed to make such grants as the war and naval officials may request. To be sure, Mr. John Morley and Sir William Vernon Harcourt during the past week have again recorded their hostility to the war policy, and they have not omitted to express their loathing for Mr. Chamberlain as the arch marplot. But the speech of Sir Henry Campbell Bannerman, the Liberal leader, last week makes it clear that there is no likelihood of much Liberal defection from the government should war be declared. Each day of delay, each added proof of the restraint of the leaders on both sides is evidence to some students of the situation that war will not come, that a way of peace with honor to both sides will yet be found. But Great Britain is mobilizing her forces as if she expected war, and is determined not to be caught napping. The moral effect of her display of energy and resources will be great far beyond the confines of South Africa, even should war not come. That Russia and France will take advantage of any opportunity to advance their

interests and cripple Great Britain should the latter find the struggle in South Africa inevitable and severe there is no doubt. But Great Britain will still have her fleet free no matter what reverses may be suffered by her army, and it is her fleet that Europe fears. As for our mediating between the Transvaal and Great Britain, or our interfering after the conflict begins, there is little likelihood of it. From the British standpoint it would be as presumptuous as if Great Britain had interfered with us when the Federal Government was disciplining Utah for its polygamous habits. This is a matter of family discipline—to the Briton—not an international controversy.

For Current History Notes see page 526.

In Brief

Christ shines in us in order that he may shine through us.

Great thoughts are never wholly great until they have been proved in common life.

To be happy in the sunshine is easy but overcoming Christians learn to be happy in the storm.

One who formerly held pastorates in our churches in Marlboro, Mass., and Greenwich, Ct., Rev. Charles R. Treat, died last week. He graduated from Williams College and Andover Seminary, and since 1881 has been a priest in the Protestant Episcopal Church.

There will be little sympathy with the San Francisco man who has been devoting his time and wealth for two years to appeals from a sentence imposed by the court for repeated practical assertions of his liberty of spitting in street cars, especially as the case was made a test of the constitutionality of the law. His twenty four hours in jail is a light punishment for his attempt to stop the progress of decency and hygienic reform. When the comfort and health of others are concerned liberty, as Dr. Fairbairn would say, means liberty to do as you ought.

The Springfield Republican, commenting on the election of Mr. Capen to the presidency of the American Board, says that the election of Mr. Capen marks a change of policy, because, whereas he is "a layman of undoubted executive ability," he lacks the "commanding power of speech which his predecessors have had." The audience in Tremont Temple, during the recent council, which heard Mr. Capen's speech on Municipal Government as a Sphere for the Christian Man could hardly assent to this obiter dictum of The Republican. Mr. Capen's eloquence is not precisely like that of Dr. Storrs or Mark Hopkins, but it is eloquence nevertheless.

Not only were many encomiums bestowed upon the Boston Book in private during the sessions of the council, but it was publicly and formally commended in this resolution, introduced and supported by Dr. Gladden:

We wish also to recognize our obligations to the publishers of *The Congregationalist* for preparing and issuing for the use of the members of the council the Boston Book. Containing as it does not only a list of the delegates and the program, but information about our missionary work and the objects of interest in and about Boston, the book, with its fine illustrations, will be to us a pleasant remembrance of the council.

Rev. Peter MacQueen's letter printed this week was written on his way home from the Philippines, but represents his present attitude of mind toward the great problems of the future of those islands. His previous letters in our paper have occasioned wide com-

ment and have been freely quoted from. Since his arrival at his home in West Somerville, about a fortnight ago, Mr. MacQueen has been visited by many enterprising reporters, and the interviews which he has given them have been flashed by wire to various parts of the country. There is also evident a marked desire to hear him in public, and he already has a score of lecture appointments, ranging from Baltimore in the South to Dover, N. H., in the North. He is giving his own people at the Day Street Church the fruit of his unusual opportunities for investigation.

It ought to be generally understood that the choice of Mr. Capen for president of the American Board was in no degree an ignoring of the fitness of the vice-president for elevation to that honor. Indeed, one of the members of the nominating committee took special pains to find out through a personal interview if Mr. James would take the position. But it was soon found that he could not be persuaded, under any consideration, to be considered as a presidential possibility. We cannot, however, fail to put on record our admiration of the efficiency with which Mr. James discharged the duties of the presidency until the office was filled by formal election. It was no easy task, in view of all the circumstances, to step into the gap made vacant by the death of Dr. Lamsen, but the corporate members, and indeed the entire audience, keenly appreciated his skill, tact and amiability as he stood for two days at so important a post.

Rev. Teunis S. Hamlin, D. D., writing to *The Evangelist* concerning the ultra-conservative sermon by Prof. John DeWitt of Princeton preached before the Pan-Presbyterian Council, says:

To take the leading subject of controversy for controversial treatment at that hour was at the best a serious blunder. As a matter of fact, it very nearly precipitated serious discord. Only the Christian forbearance of certain men who were importuned for interviews by the city papers averted such a disaster. But the evil wrought did not cease with the dying away of open discussion. Men are still speaking quietly, but very emphatically, of the needless affront to some of the foremost scholars in the council and of the narrowing effect of the policy which resulted in such a keynote upon the whole trend of the alliance. There are very thoughtful men who fear that the organization is becoming the personal possession of a very few men and in imminent danger of being used to promote their partisan and personal plans and ambitions.

No such trouble at our council.

President Slocum, in his paper on the seminaries, intimated that if more attention was given to ethics in the seminary courses of instruction graduates more sensitive to ethical distinctions would be graduated. Certain recent happenings in the Methodist denomination indicate surely the need of greater ethical sensitiveness among some of their clergy. First there was the scandal arising from the payment of an extortionate commission to attorneys by the publishing agents of the Southern Methodist Church, after the Government had paid the war claim of that house. More recently there have been the revelations concerning Messrs. Schell and Excell and their secret arrangement respecting royalties on Epworth League song-books. And now the Rock River Methodist Episcopal Conference has just had to investigate the reprehensible conduct of one of the denominational mission board secretaries, who accepted a commission from a presiding elder of that conference, who had sought and obtained from him the loan of funds of the mission board. There are many signs in ordinary business that it is becoming more and more difficult to get anything done without tips and commissions, and apparently the dry rot is at work among those who by reason of their calling should be like Caesar's wife, above suspicion.

The Inauguration of Wellesley's New President

By Rev. A. E. Dunning

Wellesley appears to the visitor at all times an ideal college for young women. Its fine buildings are admirably located in its spacious park. Its wooded hills and valleys, its lovely lake, its extensive green lawns and its quiet seclusion give to it an air of academic refinement which invites to study and invests it with a nameless charm. A closer inspection more than confirms first impressions. From the admirably furnished halls of the College Hall to the library, art gallery, gymnasium, cottages and groves Wellesley is the home of the student and the delight of the scholar.

Important improvements have been made during the last year, both seen and unseen. Houghton Chapel, dedicated a few months ago, is a stately and spacious building. A picture of it recently appeared on the cover of *The Congregationalist*. The Wilder dormitory, the new observatory and two chapterhouses for Greek letter societies are nearing completion.

The season was appropriate and the day, Oct. 3, auspicious for the inauguration of Dr. Caroline Hazard as the fourth president of the college. The elaborate arrangements which had been made were admirably carried out. The guests were met at the railway station by young ladies in academic dress and conveyed in carriages to College Hall. There the procession formed, consisting of the escort of undergraduates and alumnae, present and past members of the board of trustees and the faculty, and delegates from other colleges.

The array was imposing. The undergraduates led, dressed in white, and formed in line in front of the chapel, while the president, guests and alumnae passed through the open ranks. Nearly all were arrayed in the insignia of their colleges. Among them were Presidents Elliot of Harvard, Hadley of Yale, Angell of Michigan, Seelye of Smith, Taylor of Vassar, Thomas of Bryn Mawr, Warren of Boston, Slocum of Colorado, Mead of Mt. Holyoke and many other representatives of higher education, making a long line of men and women gowned in black with hoods of various colors. Fully half an hour was taken in seating the students, alumnae and guests after the head of the procession entered the chapel.

The services were simple, appropriate and impressive. Rev. Dr. Hovey, vice-president of the board of trustees, offered prayer. Bishop Lawrence, who presided in the absence of Dr. McKenzie, made a brief address, welcoming Dr. Hazard into her office. He said that the standards of

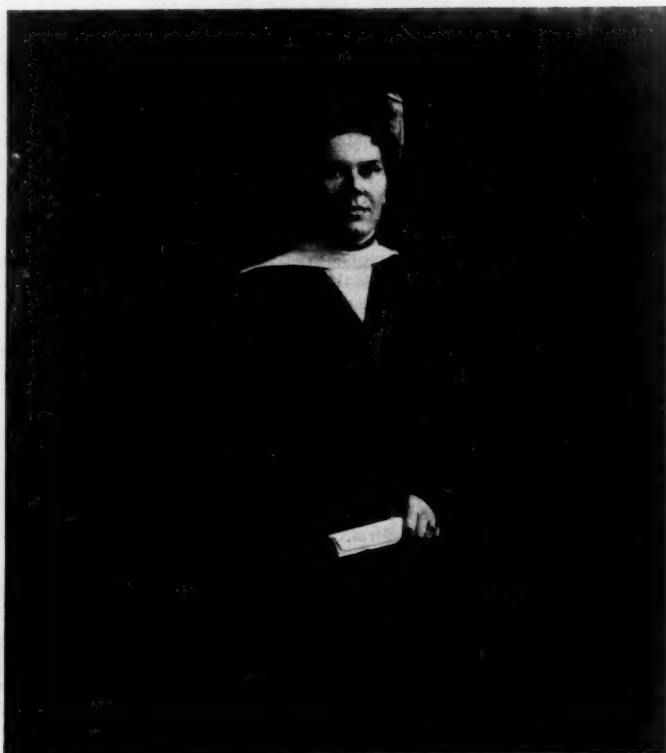
education and character had steadily risen at Wellesley under the administration of women, but that the trustees look forward with still higher confidence and larger hope to her who was now to be inaugurated. Mrs. Durant, the surviving founder of the college, with a few fitting words and with deep feeling, formally presented the charter and the keys to Dr. Hazard.

The president-elect then entered the pulpit and read her address in a winsome, unaffected manner, with a grace and dignity which evidently won the hearts of the great audience. She expressed her idea of education as having for its supreme

most people to be necessary to the welfare of society. But colleges for women are regarded by some as luxuries for the few, by others as places where women can be trained to earn a livelihood. The natural ambition to emulate the studies and methods of colleges for men has greatly impaired the work of women's colleges. It still remains to be proved that higher education for women may be as profitable for the world as education for men. In men's colleges bodily excellence is still often sacrificed to intellectual and intellectual to bodily excellence. Miss Hazard has a clear field. Her work is novel and experimental, notwithstanding Wellesley is twenty-five years old. It stands on the threshold of its work. Her task is to unite the physical training which gives elasticity and grace with the moral training which gives character, the intellectual training which gives truthfulness and discrimination and the religious training which honors the intellectual strenuousness of Congregational worship free from ritualism and adornment, the type which independent and self-controlled.

President Angell referred to the intimate relations he had sustained with the Hazard family, to his knowledge of Miss Hazard's development from her childhood and to the large share of Michigan University in providing teachers for Wellesley in its beginning. That university had furnished the first president to Wellesley, Mrs. Alice Freeman Palmer, who was present.

After singing *Ein Feste Burg* the benediction was pronounced by Dr. W. H. Wilcox of the board of trustees, and soon after one o'clock the procession re-formed and proceeded to College Hall, where a luncheon was served. Between the courses there was much informal visiting among the distinguished guests. President Hazard then introduced as toastmaster Mr. Horace E. Scudder, the critic of her first book. The dean of Bryn Mawr, the president of Yale, Rev. Hirst Hollowell and others responded most happily to the toasts proposed. Mr. Hollowell's tribute to the American ideal of education was especially appreciated. The clear, crisp, autumn air, the general satisfaction in the coming of the new president and the comradeship which has always made Wellesley a home for its guests made the day memorable in its history and in the thoughts of the many hundreds of its visitors. They departed, confident that it is to see brighter days than it has yet known.



CAROLINE HAZARD

task to enlarge the soul, to provide material for its nourishment. She emphasized wisdom rather than knowledge as the gift which must descend like gentle rain from heaven. "Because I believe with all my heart in holiness of life," she said, "I stand here today. I believe women are to have an increasing part in that life in this world. Because I believe in the divine life among men I dare to take up my part in this great work." As this noble woman sat down amid the applause that would not cease till she had acknowledged the welcome again, there could have been none present who did not in their hearts congratulate Wellesley and look forward with confidence to its greater growth and usefulness.

President Elliot, in a brief, compact, suggestive address, extended the welcome of Harvard University to the new president. He said that society as a whole has not yet made up its mind in what fields educated women can profitably serve it. Colleges for men are held by

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Opinions on the Council

Dr. Gladden's Estimate

The council of 1899 has been a far more inspiring meeting than was the council of 1891. This is not because American resources of eloquence and philosophy are ampler than the English, for our English brethren, in this American council, have certainly taken their full share of the honors. In directness, simplicity and effectiveness of speech some of the younger men, like Mr. Jones and Mr. Horne, have given us some excellent examples. And many of their elders are workmen that need not to be ashamed. Comparisons are odious; I will risk none

logical day and the sermon by Dr. Fairbairn; but the educational day was a great day, and the two noble and complementary addresses of Dr. Abbott and Dr. Mackennal were worthy of the occasion, and the young people's evening was full of inspiration. The debate about the seminaries was brilliant, both in attack and defense. Doubtless the accusations were too sweeping; perhaps the apology was rather too comprehensive. It is undoubtedly true that in most of our seminaries some of the teachers and in some of our seminaries most of the teachers are doing thorough, scholarly, inspiring work. But there may be doubts as

themselves pretty seriously what they are in the world for and whether they are representing Jesus Christ to the people of their generation and their vicinage.

Columbus. WASHINGTON GLADDEN.

From an Ex-Chairman of the English Union

The attendance of the general public has fairly amazed us. At the London Conference few were admitted besides the delegates, because it was thought that discussion would be more free and more general in a smaller gathering. But if a different arrangement had then been



MODERN PILGRIMS AT THE NATIONAL MONUMENT, PLYMOUTH, SEPT. 29, 1899

Delegates to the International Council listening to addresses by Rev. D. M. James and Rev. J. Hirst Hollowell

between Englishmen and Americans; I only bear my grateful testimony to the pleasure I have found in listening, in this meeting, to the brethren from over the sea. In one thing the Americans certainly far outdid the English, and that is in the attendance upon the meetings. Such audiences ought to have inspired the speakers. The people on the floor and in the galleries, outside of the seats reserved for delegates, contributed very largely to the impressiveness and effectiveness of the speaking. If the audiences had been meager the papers and addresses would not have been half as telling. It may be true that a good preacher will get a large audience, but the people in the pews do well to remember that a large audience greatly helps to make a good preacher.

I missed, to my regret, the great theo-

logical day and the sermon by Dr. Fairbairn; but the educational day was a great day, and the two noble and complementary addresses of Dr. Abbott and Dr. Mackennal were worthy of the occasion, and the young people's evening was full of inspiration. The debate about the seminaries was brilliant, both in attack and defense. Doubtless the accusations were too sweeping; perhaps the apology was rather too comprehensive. It is undoubtedly true that in most of our seminaries some of the teachers and in some of our seminaries most of the teachers are doing thorough, scholarly, inspiring work. But there may be doubts as

to whether Professor Moore's charity was not stretched to cover quite a multitude of pretty serious defects. I can understand how difficult it was for him in his gallant championship to make the necessary exceptions, but I guess that there are enough of them to give considerable point to the criticisms of the other speakers. On the whole, I trust that the discussion will do good.

The speech of the meeting which ought to be most seriously laid to heart was the pungent and faithful message of Dr. Graham Taylor. Such admonitions are not joyous but grievous to some of us; they pierce even to the dividing of soul and spirit, of both joints and marrow; but the less we like to listen to them the more we need them. Our churches, mine among the rest, have great need to ask

made I am sure that the 5,000,000 of Londoners would not have been half so well represented as were the people of Boston during this memorable week.

If a word of criticism may be offered, I venture to offer two or three suggestions for future arrangements. At our Congregational Union meetings, as at the London International Council, each reader of a paper was expected to keep within the limits assigned to him. At the end of his half-hour a gong was struck, and after the lapse of another minute he had to resume his seat. It was then open to any delegate to propose that a further specified time be allowed him, and if this was not seconded, the next speaker was called upon. It is obviously unfair to succeeding speakers for time to be exceeded, and is destructive of open debate,

and this is so strongly felt in England that, failing the chairman's ruling, "time" is often inexorably called. I understand that on one occasion this was done, and I trust that the interrupted speaker, whoever he was, will not consider himself to be slighted, for it was only respect for the American custom which prevented the uprising of such a usual call among us on previous occasions.

The English delegates have been surpassed by their American brethren in oratory, but not, I think, in suggestiveness or in spiritual force. The rounded, sonorous periods of your speakers could scarcely find their counterpart in the English pulpit. With the exception of the marvelous sermon of Dr. Storrs, your Nestor as well as your Chrysostom, there was less of orderliness, and less

of us may learn something from the other.

ALFRED ROWLAND.

From the Secretary of the Congregational Union of Scotland

The satisfaction felt by those who attended the council arises from the spirit and tone of the principal papers and addresses, the sustained enthusiasm of the vast audiences, the completeness of the arrangements made for the comfort and convenience of the visitors, and the boundless hospitality extended to them by private hosts and official managers. In the papers and addresses the evangelical note was predominant. Breadth of view was united with depth of loyalty to the personal Lord and Saviour. Culture was not divorced from fervor. The

alists are loyal to the gospel of the cross. Our leading men showed no faltering on this cardinal point. Social problems were not ignored, but they did not occupy quite so large a place in the proceedings as some anticipated.

The council has been the means of drawing into closer fellowship the ministers of the American and British churches. Friendships have been made which will last as long as life itself. But without doubt something has been done to strengthen the invisible bonds which unite the two great families of the English-speaking race. Without setting before it any political object, the Boston council may yet claim to be one of the rivets which fasten together Britain and America in the living unity of a brotherhood constituted not only by



MODERN PILGRIMS ON BURIAL HILL, PLYMOUTH, SEPT. 29, 1899

Delegates to the International Council listening to addresses by Rev. John Brown, D. D., and Rev. A. E. Dunning, D. D.

of directness of appeal, in the orations of brethren on this side the sea. No doubt the culture of rhetoric and the attention given to gesture and voice production in your seminaries make an American minister *facile princeps* in this respect. We have little of such instruction. Some of us never had an hour devoted to it, with the result that we think very little how we should say what we have to say.

But although readily yielding the palm to our brethren here in this, the English speakers, in my opinion, went more directly to their work, and in several conspicuous instances, which it would be invidious to name, they lifted the audience into a higher atmosphere by their appeals. In short, we orate less and preach more, and perhaps each

most earnest were also the most scholarly. At London in 1891 the delegates took a fair share in the conferences which followed the papers. At Boston they were merged in the great audience. Discussion there was none. But in quiet corners brethren from east and west, from Britain and America, met each other, and spoke in tones of earnestness on the great problems of human life and destiny.

These great gatherings of Congregationalists, their volumes of hearty praise, their intelligent following of a theological argument, their ready response to the appeal of the cross, their representation of the intelligence, moral alertness, and spiritual sympathy of American Christians have made impressions which will never fade away. The council has made clear the fact that Congregation-

blood and historical association, but by religious faith and moral sympathy.

W. HOPE DAVISON.

An Australian's View

The first impression made upon members of the council who came from a distance must have been that of the heartiness of the welcome given to them and the splendor of the entertainment provided for them. Boston has made it very hard for any country to equal its most kind reception of the council.

The next impression is that made by the vast congregations which thronged the temple, showing such a remarkable eagerness to hear the addresses and papers. And an impressive fact in connection with those vast audiences was the number of

men to be found day after day listening so intently, and the number of young men amongst these.

The council has done something to emphasize and foster and develop the cordiality between the two branches of the English-speaking race. It was a fine sentiment that joined the flags of the two nations and led to the singing of the national anthems of both nations in the same meeting by the united peoples; but all through the feeling of nearness, cordiality and affection was a characteristic of the assembly. The future of the world to a very large extent is to be molded by the English-speaking peoples of the earth. To them has been given as a trust the glorious gospel of the blessed God and they seem ordained to be the world's evan-

which led us nearest to the heart of things and brought us nearest to God in Jesus Christ. The addresses of Drs. Fairbairn, Forsyth and Cave and Rev. J. D. Jones and others fairly carried the audience away with enthusiasm, and impressions of a deep spiritual kind were made which will never pass away. The council ought to be followed by blessed results in all lands to which its echoes will be carried by returning delegates.

JOSEPH A. ROBERTSON.

For other Opinions see page 536.

Happenings in Washington

BY LILLIAN CAMP WHITTLESEY

Many Washington pulpits were occupied by divines attending the Presby-

of the council. The chairman first acknowledged the salutations, and then President Lang rose and made a most eloquent reply to Dr. Newman, bidding him extend to Congregationalists the world over the hearty Godspeed of the Presbyterian churches. It was a happy episode in the long series of historical and theological papers.

Differing Opinions

A break not as felicitous was the introduction of a resolution recommending arbitration to the English government in its present disagreement with the Transvaal. This roused the delegates from Great Britain and gave a bad half-hour to the chairman of the meeting. The resolution had to be dropped, and in conse-



BRITISH DELEGATES TO THE INTERNATIONAL COUNCIL

Who came as a party on the Umbria and returned on the Etruria. Photographed on State House steps, Boston

gelists. Everything that brings the two branches of the English-speaking people together not only makes for peace on earth, but does so through founding that peace on the only sure foundation—the love of God, so bringing glory to God in the highest as well as peace on earth.

The one feature, however, that stands out pre-eminently is the loyalty of the council to the personal Christ and the response given to the enunciation of the evangelical principle. The council comprised men of mighty intellect, great learning and powerful eloquence, and the meetings were lifted to a high plane of thought and were touched and stirred and thrilled by the addresses and papers. Nothing, however, was received with such enthusiasm, nothing so moved the meetings as that

terian Alliance, who were greeted by larger audiences than have usually followed the regular services. At the First Congregational Church Rev. Principal Stewart of Scotland gave a finished discourse. Delegates returning from Boston also assisted in the service.

The Congregational Delegate Received

The first public appearance of Rev. S. M. Newman, D. D., after fourteen weeks' absence from the city, was at the alliance, where in a brief but earnest speech he officially presented the greetings of the International Council. He said that the aim of the two great bodies was similar in that they met for fellowship in Christian service. Dr. Newman was cordially welcomed and asked to sit upon the platform as a representative

quence one of the delegates of the Dutch churches in South Africa was with difficulty persuaded not to withdraw from the alliance. A well-sounding but harmless resolution was finally adopted and the matter suffered to pass. There were some stirring addresses on living topics, notably Christian Morality in Its Application to Business, by C. J. Guthrie, Esq., queen's counsel, Edinburgh, son of Rev. Thomas Guthrie, and Home Missions in the United States, by Rev. Dr. C. L. Thompson of New York, but most of the sessions were taken up in reading lengthy and conservative papers. Outsiders were surprised to find that the meetings were not thronged by the Presbyterians of the city. On missionary night, when the chairman was ex-Governor Beaver of

Pennsylvania and seven brief talks were made by well known missionaries, there was room and to spare in the galleries. The impression had gone out that all the papers were cut and dried, and that liberals were in a hopeless minority, and the people stayed away, to their own loss. The various receptions were crowded and every hospitality extended the alliance but the courtesy of a full house. Toward the close earnest protests were filed, and if a very important element is to be appeased future meetings of the alliance will take a new departure in program building.

The Home-coming of the Admiral

Superb weather held for Admiral Dewey's home-coming. The citizens had planned a grand civic parade, but before it was half over the people, disregarding ropes and police, swept over the avenue like a dark, rushing river. The admiral, standing on the prow of a mimic Olympia, looked as though he might ride over the heads of the surging crowd. Probably thinking the affair over, he lifted his hat with both hands, bowed and left the platform; then the street cleared and the disappointed remainder of the parade passed the empty reviewing stand. The next day, with General Miles in command, the parade and ceremony of presenting the sword by the Government was a most imposing pageant. Gathered at the east front of the Capitol were the great naval and military commanders, with their staffs, in all the glittering equipment of war. Facing their admiral, who sat with the President and his Cabinet, were the men of the Olympia. At a given signal they gave three cheers for their retiring commander. All rose to sing the Star-spangled Banner. Dr. Bristol offered prayer; then Secretary Long, in an earnest speech, and the President, in a few hearty words, by the gift of a splendid sword expressed the thanks of the nation. The admiral's brief response shows that he is a man of action rather than words. Cardinal Gibbons, standing with the chaplain of the Olympia, pronounced the benediction. It was another of the historic scenes which have passed on Capitol Hill—perhaps the only one in its history absolutely free from the touch of party or sectional bitterness.

From the Interior

Opening of the Theological Seminary

The opening address of the first semester of Chicago Seminary was given Thursday afternoon, Sept. 28, in the Seminary Chapel by Professor Jernberg, who has just returned from a four months' visit to Europe. His subject was the power which comes from loyalty to the Scriptures. While the professor welcomes criticism and is alive to progress in every direction, he still thinks there is danger lest the spirit of loyalty to the Scriptures as the Word of God lose in power in consequence of some of the methods employed by some of the more recent critics. The number of students this year is considerably less than it was last year. This falling off in attendance may be accounted for in part by the severer standard in scholarship set up for entrance. Nearly as many applicants for admission have been refused as were accepted. The result is a far better quality of students than in some previous years when the numbers were larger. Then there can be little doubt that the widely prevalent impression that there are already

more ministers, at least in our denomination, than are needed has led some to turn aside to other vocations. Nor has it been entirely without influence upon young men who are looking forward to determine in which calling they can be most useful, that the churches now seem to prefer men without extended experience, and that those who have been in active service a quarter of a century are rarely wanted. Just when one ought to be in his prime his retirement is demanded. Unless one is very sure that God has called him into the ministry one is certainly excusable for hesitating to prepare himself for it.

Criticisms of Our Seminaries

These have been, and still are, frequent and severe. Some of them have a show of reason about them, others are based upon misconceptions. Comparatively few of the current criticisms apply to the Chicago Seminary. If there has been any error, it is in making the curriculum of study too practical, in giving the young more work in outside fields than they have strength or time for. Great care has been taken to provide opportunities for special and original work. Nor have the professors been hampered in their investigations, or refused the privilege of teaching what they believe to be the truth. Student aid has been appropriated only after careful consideration of each case, and in general as a reward for genuine scholarship. But there is a growing conviction that five months out of twelve is rather too long a time for the seminary plant to remain practically useless. The success of the summer term in the university, especially in attracting divinity students, has suggested to many the feasibility of having a summer term in our own seminary, thus making it possible to complete the present course in a little more than two years, and to give that instruction in three full years which now requires four years. The rearrangement would call for such an adjustment of duties as would neither fail to furnish professors with needed vacations nor impose too heavy burdens upon students. The experiment in the university has demonstrated the existence of a demand for a summer term. Last year the attendance in all the departments was 1,434. This year it has been 1,651.

Convocation Services

These were held in Central Music Hall, Monday evening, Oct. 2, and varied from those which have preceded chiefly that no gifts of money were reported and that the president's address was almost entirely confined to an account of progress in the university work. The social settlement of the university was highly praised, and its head, Miss Mary McDowell, given a place on the university staff as assistant professor in the department of sociology. Regrets were expressed at the continued ill health of Professor Von Holst and his inability to lecture this year. Competent instructors have been found to take his place. The address of the evening and its great attraction was given by Bishop Spaulding of Peoria, Ill. His theme was The University and the Teacher. It was given without a note, in citizen's dress, and without any mark about him to indicate his rank in the Roman Catholic Church. The spirit of his address was intensely American. It was patriotic to the last degree and was constantly applauded. His aim was to emphasize the fact that it is character, or what the teacher is morally and spiritually rather than intellectually, which gives him power. Bishop Spaulding is the first Roman Catholic of high official rank to speak from the university platform. For this privilege he expressed hearty thanks. Those who heard him felt that no mistake had been made in inviting him to make the address. A single sentence will indicate its character. "The true teacher is at once a leader, an inspirer and a healer. He is neither a slave of methods nor a victim of whims and habits. He knows that rules are but means, and he does not enforce them as if they were ends."

The Moody Meetings

These have been attended even better than had been anticipated. The addresses of Mr. Campbell Morgan, Dr. Gray and Mr. Moody have been characterized by good sense and rare evangelical earnestness. Mr. Morgan has proved himself a preacher of the first rank. All the speakers have placed great emphasis on the Bible as the Word of God. It is to be taken literally, and as meaning just what it seems to say. Mr. Moody's charge that the ministers of Chicago are not now preaching the gospel but something sensational in its place is hardly substantiated by the facts. While there undoubtedly is a good deal of sensational preaching in some pulpits, no one familiar with the facts can fail to see that the gospel is preached in Chicago from Sunday to Sunday with as much earnestness, if not with as much power and attractiveness, as by Mr. Moody himself. The object of the meetings, revival of interest on the part of professed Christians, has already to a considerable extent been secured.

Chicago, Oct. 7.

FRANKLIN.

Current History Notes

The virtue of patience has been in demand during the past week as yachtsmen and sportsmen all over the world have contemplated the three unsuccessful attempts of the Columbia and the Shamrock to go over the prescribed course off Sandy Hook within the time limit agreed upon as making a race. The winds have been inconstant and the crowds have been impatient. So far as the contests have been indicative of the merits of the boats they seem to point to a victory for the British boat, the Shamrock.

The President, with all of the members of his Cabinet save Secretary Gage of the Treasury, has left Washington for a trip through the interior and West. During the past week the President has spoken many times in the State of Illinois, making a notable address on the campus of Knox College, Galesburg, and on Sunday participating in several religious services, one of them for children, held in the Auditorium in the afternoon, being a remarkable gathering. On Monday the President laid the corner stone of the new Federal building in Chicago.

Echoes from Providence

The Boston ministers Monday morning listened to reports of the Board meeting. Rev. J. H. Pettes of Japan viewed the sessions from the standpoint of the missionary, and was grateful for the freedom of the program and the prominence given to the workers from abroad. It was eminently a business meeting. Secretary Daniels believed that the last session compared favorably with the three preceding meetings held in Providence. Rev. M. L. Gordon of Japan rejoiced in the fellowship of the occasion. Acquaintance with the work and workers of America would do much to cement the causes of home and foreign missions. The election of Mr. Capen to the presidency will command the highest confidence in Japan. Dr. Elijah Horr characterized the papers presented by the secretaries of the Board as statesmanlike. Other speakers were Rev. Cyrus Hamlin, who referred to the meeting as he "saw it"—his deafness preventing him from hearing much—and Rev. Henry Huntington.

Rev. J. Hirst Hollowell, in some respects one of the most brilliant and popular of the speakers at the council, displayed his oratorical gifts at an early age. Dr. W. H. Allbright of Dorchester, an old chum of his, recalls distinctly hearing him when only sixteen years old on a public platform reply most effectively to Charles Bradlaugh, the infidel.

Moral Questions Relating to the Filipinos

By Peter MacQueen

It is almost impossible to make any generalization about a race that will be anywhere near the truth. We say of the Scotch that they do not understand a joke; yet they number among them some of the most witty members of the human family. We remark upon the changeable disposition of the French; but in what period of history was any nation ever so unanimous and so ferocious as France has been since 1870? They tell us that the Japanese have no morals; and yet I am assured on high testimony that in Japan are many pure and happy firesides where bloom the highest virtues of the family. In like manner, any generalization about moral development among the Filipinos would be untrue and unjust.

Two elements in Filipino character are

ish system of pay and taxation except to make them more rigorous, more detestable. So the teachers draw their death-rate wages, except that the American teachers (who work two hours a day) draw \$50 Mexican.

English is being taught in the public schools in Manila. The number of children enrolled in the city varies just now from 3,800 to 5,000. Salaries are paid from city funds. The two Misses Williams, daughters of Captain Williams of the Third Infantry, the three Misses Egbert, daughters of Colonel Egbert, Twenty-second Infantry, killed at Malinta, Miss Rubio, a Spanish woman, Madame Bernie, wife of Colonel Bernie of the Spanish army, whose husband has been a prisoner with Aguinaldo for eleven months are

great cities or the remote hamlets a semblance of education was always inculcated; often mixed in with religious teaching and droll superstitions, it might be, yet ever casting gleams of poetry and grace into very sordid, narrow lives.

The various orders of friars have grown rich and acquired vast lands which they rent to the poorer class at reasonable rates, in some cases at not more than three cents per acre per year. This is much better for the common folk of that country than to be under an American syndicate which would undoubtedly evict one-half the population in a few years. It will be impossible and unjust to entirely dispossess the holy orders. But if all church lands which bear revenue were taxed no doubt the orders would be forced to sell, and much of the land would pass into secular hands. I do not think it will be any advantage to the tenants, who will practically become slaves of some American land monopoly.

Again, the Filipinos are exceptionally brave men. They suffer pain and loss like martyrs. Whether they are right or wrong in opposing America depends on the view you take. From the point of view of the material development of their islands they are woefully wrong. From the point of view that nobody has any sovereignty to sell except those who own the land, they are absolutely right.

In defense of the principles for which Bruce and Winkelried and Leonidas fought, these people now reddens the swamps of Luzon with their blood. As far as theory goes the argument leans their way. "Who are these Americans," Aguinaldo is reported to have asked, "who are always prating about freedom, who are crowding into our islands and standing as the Spaniards did between us and our liberty?" This is a hard question; who can answer it?

The Filipinos have not a high character for honesty—they have mingled too much with Europeans for that. Some can be trusted, but most, I fear, cannot. A servant will work faithfully for years and then in an evil hour fall and steal; it may be some petty article, it may be something very valuable. Thus my friend A. had some old Confederate bills in his trunk, of no use except for curios. His servant boy stole those. My friend B., an artist, had sketches and \$200 in gold in his trunk. When his servant boy found he was going home on the Sherman, he absconded with the money, the sketches and part of the furniture.

There is, however, some excuse for the feeling among the Filipinos that it is no sin to rob an American. In the first place, the Americans have kept the old Spanish taxes in all their wanton rigor. The Filipinos of Manila pay higher taxes now than they did in the worst days of Weyler. We have revived many obsolete taxes and are collecting them with terrific vigor. Then in our army there have been scoundrels who have gone into private houses dressed in soldiers' uniform and have demanded from the poor wretches a tax which they spent in the neighboring saloon. Thus these irresponsible rascals



THREE FILIPINOS, A ROMAN CATHOLIC CHAPLAIN AND A CONGREGATIONAL MINISTER

This group of five persons traveled together from Manila to San Francisco, stopping ten days in Japan. Beginning on the left they are ranged as follows: Captain Aranceta and his brother (Filipino), Chaplain McKennon, Ramon Lacson (Filipino), Rev. Peter MacQueen, who appears in the native dress for the purposes of the picture.

admitted by all, viz: bravery and brightness. The soldiers die and agonize without ever a contortion. The school children can be taught anything. They learn to read and write as quickly as they learn to swim. There is far more general information among the Filipinos than we usually think. Noyelada, Archbishop of Manila, told me that the common people in the Philippines are more intelligent than those of Spain. I tried a great many of the boys and of the working men and found that almost every one could write a good hand.

The priests have done a great deal towards civilization in their medieval way. The village schoolmasters here, as all over the world, have contributed far more to the common good than their meagre salaries are worth. In Luzon the salaries for teachers average from \$8 to \$40 Mexican, or from \$4 to \$20 American, per month. The salaries have to be drawn in Manila and thus many a poor instructor uses up part of his earnings in his journey to collect them. For some inexplicable reason our authorities at Manila have made no change in the Span-

some of the teachers giving instruction in English. Mr. Anderson, a Californian, is superintendent. The young Malay mind readily acquires language and already numbers of the children greet you in English on the street. On the boat to Nagasaki we had three boys from Negros coming with Chaplain McKennon to be educated in California. I took an 800 mile trip across Japan with the chaplain and his charges, and it was interesting to watch the boys studying each phase of Japanese life. They showed just as intelligent an appreciation of the country as American boys would. The Japanese thought our protégés were their own countrymen and addressed them in the Japanese tongue. Ramon Lacson, son of the president of Negros, aged fifteen and a B. A., took careful notes and in six days had learned enough of Japanese words to act as interpreter for us all.

Thus it will not do to say flippantly that our Filipinos are mere animals. Some are stupid and degraded, no doubt. Many are bright and intelligent, having minds that long for light. In the old time the friars taught them all they knew. In the

would go into a house that had a piano and say that they had come to collect a tax of \$5 upon it. The people were terrorized by men who had uniforms and guns and so paid these unheard-of taxes.

Late in July General Otis issued a proclamation in English, Spanish and Tagalog, calling upon people not to pay taxes except at the authorized offices. Some of our soldiers kick and cuff and bully the natives in the streets; and many a scowl and muttered curse shows that the Malay is biding his time. These people do not forget indignities. They are as sensitive as a woman, as proud as a Spaniard, as brave as a lion. We have not, so far as I can see, succeeded in making one of them either fear or love us.

But the Filipinos are deeply religious and passionately attached to the Catholic Church. Many and many a one have I asked what they thought of the friars. The answer was invariably: "*Mucho malo*." (Very bad.) But when I asked about the Catholic Church they always answered: "*Buenito—muy buenito*." (Good—very good.) I was at Cebu in July and talked with Colonel Hamer, American military governor of the island, about his sending away Rev. Mr. Hermann, the Presbyterian missionary. The colonel told me that he would like to see Protestant missions established in Cebu later on, but that at the present crisis it could not be done without causing much public trouble. He said that Rev. Mr. Hermann had a permit from General Otis to go among the Americans and conduct services. The colonel encouraged the missionary in this. But Dr. Hermann distributed tracts among the natives, and immediately the local editor and the local priest made an outcry that the Americans had begun to rob them of their religious as well as their civil rights. Feeling ran high, and the only thing left for the governor to do was to send the missionary home for the time being. I suppose the tracts were quite harmless, but this was the way the people received them.

I interviewed President Llorente about the subject, and he told me that, although he was himself a Catholic, yet he believed in absolute religious toleration. At the same time he feared that to introduce Protestantism at this particular time, when everybody feels sore and nobody has confidence in any one, would lead to trouble and ultimate bloodshed. His colleague, Señor Mejía, the best man in Cebu, had been wantonly murdered just because he was known to be friendly to American sovereignty.

It is really wonderful to see the amount of money, art and evident affection that have been spent on churches in the Philippines. When I visited Iloilo I went with Colonel Childers of the First Tennessee Volunteers to the church at Molo, a little suburb. It has a great large church like a cathedral, with elegant carvings and some fine pictures. You are almost reminded of Italy in these dim aisles. It was Sabbath morning, and there were about 1,500 folk of all ages out to early mass. They were greatly pleased to see the colonel in their house of prayer, and made many bows and showed their good will in every way. Colonel Childers is a strong Presbyterian, but he tells me that in all things he has

respected the prejudices and feelings of the natives, and that not one hostile shot has been fired in Molo since the Tennesseans took possession of the place.

The Mohammedan Morros are much more degraded than the Christian Bisayans and Tagals. It is a fair land, the island of Sulu. The little town sits in a level coigne made by an amphitheater of hills. Rich lands lie fold on fold across the downs and up the valleys. At the top of a green hill we found an old cemetery under a thick grove of teak and ebony trees. The graves were fenced around with stones—old, moldy and mossy; a piece of cotton cloth covered each to keep them from the wind and weather. The view was as gentle and good a one as you would find in Shakespeare's England. Below us lay the town of Sulu, and all the hills and vales and glades rejoiced in richest verdure. Far off to the other side of the island lay the town of Meyabung, the stenchful home of the sultan of Sulu and Mindanao.

His Majesty is also lord of north Borneo and sovereign of the Sulu archipelago. We went to visit him, but he was off fishing, they said—we thought he was away buying arms. But we returned and walked beside the beautiful pearl sea six miles to the hamlet of Patikolo, where lives the famous datto or chief, Joko Nino. This man four years ago fought and beat the sultan. He received us, as became a lithe, blithe savage, in his bare feet. He was a fine-looking specimen of heathendom with six wives and two copies of the Koran. The datto said he was friendly to the Americans. He said he thought they would make good traders and servants. "What's that he says?" cried the Tennessee major who was with me. "Does this shyar nigger think a white man will ever work for him?" His Highness did not understand English or that might have been an end to us then and there. The datto placed ten kinds of sweetmeats and some excellent coffee for our refreshment. Altogether his reception was very cordial.

But as we came away the Tennessee major was mulling over what Joko Nino had said about servants. His last remark was: "With regard to this yere cheeky savage; if I'm ever in command in Sulu, I'll jest slip up along the shore and land that feller on his back so quick he won't need any more servants, white or black."

It is evident that we have a vast variety of races, creeds and interests to satisfy in the islands. The more you study it the more nearly you will come to being crazy. At present I think, as General Otis said to me: "Protestant missions will have a hard and stony ground here." Messrs. Rodgers and Hibbard are doing a quiet work among the Spaniards, Mestizos and Tagals that in the end is bound to tell. It would be best, I think, for all Protestant denominations to help this mission and make it one strong, united endeavor to bring the blessing of an enlightened faith among these distracted folk, who for so many centuries have been the dupes of kings and priests.

Dr. Nansen does not believe that the poles can be reached in the present condition of human capacity and equipment, but there is

plenty of work for all of us, after all, for a few years yet in the space between.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Oct. 22-28. An Old-Time Missionary. Jonah 3: 1-10.

The missionary stands for such a noble and admirable type of piety that we find it hard at first to rank Jonah among them, in view of his cowardice, disobedience and complaining spirit. Perhaps if he had not had so frank a biographer his faults would have been glossed over and chief stress would have been laid upon the remarkable effectiveness of his preaching when at last he did get to Nineveh. But the Bible is an honest book and sets an example to all who undertake to portray the careers of the chosen men of God. At any rate, sometimes we get as much inspiration from studying the life of a man in whom there were conspicuous blemishes but who, nevertheless, was an instrument in God's hands for doing good as we do from those biographies wherein sainted men are depicted as almost without spot or wrinkle or any such thing.

Two great truths at least shine out from the story of Jonah. First, God uses imperfect materials. The story of his kingdom abounds in illustrations of this. Jonah is not the only Old Testament character who had his failings. Even David, the man after God's own heart, sinned grievously. But in establishing his truth and spreading his righteousness throughout the world, God has to depend upon the men and women available to him, and over and again has he carried out his large and gracious designs for humanity through persons who are far from being examples of all the Christian virtues. In his providence even a partially sanctified man may be the channel through which divine grace flows into other lives, just as the pure cool water of a mountain spring may be carried down to the parched plain through old and moldy logs.

The other truth is that as God uses such imperfect instruments he trains and disciplines them, winnows out the chaff, hammers into beauty and symmetry that which was warped and unattractive. No one can really do God's work who is not at the same time becoming sanctified in his inmost life. God as he uses men has in mind not only the far-reaching effects of their labors in the world but the working out of their own salvation, so that their powers of service shall increase the longer they are used, so that by and by he will not have to apologize for their excesses or their delinquencies.

Both of these truths apply to all of us who are Christians, whether we count ourselves formally missionaries or not. They dispose forever of two objections often raised to assuming any larger share in the work of Christ's kingdom. The two excuses most often put forth, and both as weak as they are unworthy, are, first, "I am not good enough to be a worker for Christ" and, second, "I am not adapted to Christian service." Any one who really allowed himself to be deterred from the work to which Christ called him by such flimsy excuses ought to read prayerfully and carefully the story of Jonah. In one sense you are not good enough to serve Christ, but if you wait until you think you are good enough you will never lift your finger to lighten the burdens of the world. In one sense you are not fitted for personal work or for assuming responsibilities in this or that department of Christian activity. But who was ever born completely fitted for such tasks? The soul winners of the world, the earnest and heroic disciples of Jesus Christ, acquired through faithful discipleship the splendid art of serving him. And what they have done you can do if you will but make the effort.

THE HOME

A Private Burying Ground

BY CHARLOTTE MELLEN PACKARD

Hard by the roadway, amid fertile lands,
An alien thing, mute, but not voiceless, stands.
On fading slates we read: "This pious Youth
Despised the World" (and won his heaven, for-
sooth).

"Prudence was relict of Abijah Lane.
A prudent woman's virtues aye remain."
And "Lovegood Hopkins Conquered Mighty Death
When for his Country's life he gave his breath."
While later marbles phrase the long regret
That children's children Death cannot forget.

Again an open grave! so long ago
Sorrow was passed for those who sleep below.
Behold once more a sad procession comes
With thudding footsteps timed to muffled drums.
Last of his line, by the hoar patriot's side
They leave the gallant boy who bravely died
On tropic shores, with courage high, if vain;
Heroic dust meets kindred dust again.

Comments of
English Visitors

With all their cordial appreciation of American hospitality and enterprise, our English visitors now and then expressed surprise at finding some familiar features of English life wanting among us. Comparisons were natural—indeed, were often invited—and they were always made with frank wonder rather than in any spirit of criticism. No one could, therefore, take offense at the British householder's surprise at our limited number of domestic servants and our patience with poor service, or at the English girl who missed everywhere the small flower gardens, so abundant in England even around the humblest homes. But the most serious charge that we heard was brought by an English minister who inquired, after a Sunday among us, "Where are your children? Don't they go to church in America?" He had prepared, as was his custom and that of many British pastors, a five-minute talk to the children in his congregation, but when he found but three children present it is hardly necessary to say that he omitted it. This question, Where are the children? certainly raises a serious problem. Why are our American churches filled with adults at the morning service? Is it the fault of the parents or of the pastor? Next week we shall publish an article from Marion Harland giving what is, in her opinion, an answer to this question.

The Progress of
Housekeeping

At the meeting of the British Association at Dover, Eng., this year, Mr. Henry Higgs read a notable paper on the Condition of the People, in which he took a rather discouraging view of British housekeeping. "It is no better understood," he said, "than it was two centuries ago—perhaps not so well." The English working man has no liking for the soups and stews that give the maximum of nourishment at the minimum of cost. He wants beef and beer, and he prefers bad cooking in his own home to better prepared food furnished from a co-operative kitchen. He likes white bread, not brown, and he and his daughters prefer to live and dress as nearly like the social leaders of the time as his scant means will permit. He and his family also prefer to buy cheap, ready-made clothing, which wears out in a short time. Much of this story of waste is true

also of America, where wage-earners spend a larger proportion of money on food and dress than anywhere else in the world. And here, as in England, the root of the difficulty is that men and women do not like new ways even though they are economical, and the likings of a people are not to be changed in a year or a decade. We are not so hopelessly conservative, however, as Mr. Higgs reports the English to be. In her interesting article this week on the Lake Placid Conference, Miss Barrows reports a much more hopeful outlook in view of the results of teaching and the organization of leaders in this important field of social work.

A Plea for Home Music

BY MARGARET E. SANGSTER

"Play something for us, Maude."

"O, mother, don't ask me. I'm out of practice. I haven't touched the piano in a month."

"But any little simple thing will please your father, child. He likes to hear his old favorites, the tunes and variations you knew before you went away to study. Often since we've been alone he's looked at the piano, shut up there cold and dumb, and said, 'It won't be like that when Maude comes home.'"

The young girl shrugged her shoulders irritably, a trick she had learned from her music master, and answered, positively: "I have forgotten those silly jingling things, mother, and I wouldn't play them if I could. As soon as I've gathered myself together and feel that I can do myself justice, I'll play, but not just yet."

The mother sighed. She and her husband had made many sacrifices that Maude's musical education should be complete. The cost of her lessons, of keeping her in town, of buying her the new instrument and furnishing her not only with music but with opportunities to hear great performances had been a severe tax on their resources and on their strength. But they were American parents and the self-denial from first to last had been ungrudgingly borne. From the hour when Maude's little fingers played the scales and her father had swelled with pride as he caught the rhythm of Money Musk and Pop Goes the Weasel, her beautiful talent had been the possession, on which their hearts had fastened as life's greatest delight. Now she was acknowledged to be an accomplished musician, wonderful for an amateur, aspiring to be a professional, yet Mr. Burrows shook his gray head sorrowfully as he confided to his wife: "We never get any good from it all. Seems as if Maude doesn't get any good from it herself."

At prayer meeting, the week after her return from a year's absence, it had happened that the pastor's wife who usually played the hymns was absent. The minister asked whether some one of the young ladies would not take her place for the evening, and had pointedly addressed Maude, after a pause of silence and waiting. "Will you not help us, Miss Burrows?"

Maude had declined, to the deep disappointment of the old people, to whom it appeared incomprehensible that after all her study she should not be able to render so very small a service. Fortunately,

the pastor played a little himself, and was not, therefore, entirely dependent upon others, but he said to his wife later, and she agreed with him, that he thought any young woman who played at all might learn to play simple sacred melodies so that at a moment's notice, if the occasion arose, she could be of use in a gospel meeting. In this opinion the minister does not stand alone. There are many who share it with him.

A thorough musical training, with its discipline of ear and hand, its marvelous technique and its intellectual breadth need not wholly exclude the less while it gives the freedom of the large. The girl whose own refinement of taste is satisfied only with classical music may still, if she choose, give rare pleasure to a homely audience of her own people and her neighbors to whom the harmonies she prefers are an enigma to which they have no clue.

I thought of this one evening lately as I sat on a veranda, where the moths flitted about the fragrant vines, and listened to Chopin and Schumann deliciously played by a young woman, from whose slender fingers the music rippled and dipped in a golden shower. Her *répertoire* was wide, her attainments catholic and her memory a phenomenon. And when there was a modest request from a timid, old-fashioned acquaintance for a former favorite it was not preferred in vain to Dorothy, who could dash into college songs, glide into dreamy nocturnes, play the sentimental pieces no longer in vogue and accompany a quartet or a soloist with equal facility and willingness. Such ease and grace were not uncommon at an earlier period, but as our ideals have become higher, our standards more exacting, young women have overlooked the fact that a little home music to give enjoyment to the domestic circle and to chance visitors is a charming contribution to the satisfaction of life.

"Why should we not carefully cultivate the memory for music, so that we may not be obliged always to depend upon the score," is a question for the consideration of amateurs who are not willing to carry their notes wherever they go. The musical memory is as susceptible of cultivation as the memory for history, arithmetic or spelling. And a question for parents is, "Why should not the boy as well as the girl be taught the piano, the violin or some musical instrument?" To a youth at the period when childhood passes into adolescence music is a resource; it provides agreeable occupation for leisure and is a partial defense against temptation. Then, too, the responsibility for making and keeping home the dearest and happiest place on earth is as much laid upon sons as upon daughters. The boys as well as the girls should join in making the household cheerful and attractive.

I am not urging a letting down of the plane, nor a slovenly rendering of fine music. I am fully aware of the imperative requirement that an artist should jealously practice and tolerate neither slurring nor sketchy work. Along with fidelity to one's art, however, may go a spirit of gracious accommodation to the less highly educated, an ability to please those who do not understand the difficult and the classic, a willingness to offer now

and then a little home music in a plain home.

A Conference on Home Economics

BY ANNA BARROWS

A quarter of a century ago, at about the same time, schools of cookery were opened in England and in this country. This movement toward dignifying housework has strengthened every year, and broadened until all the arts and sciences pertaining to housekeeping and home-making are being studied as never before. Little by little the processes of daily life are being systematized and arranged in logical order, and from general educational value as well as intrinsic merit, are being accorded a place in the public school curriculum. That half the income of the average family goes for food and that public health is constantly menaced by bad housekeeping, both private and municipal, would seem to be reasons enough why instruction of this kind should be given to every boy and girl. Some knowledge of the laws of good health and the art of spending the income wisely, be it large or small, are as necessary to every citizen as familiarity with the three R's.

Every far-reaching movement gains strength from organization and the regular councils of its workers; the International Congregational Council, just closed, the Lake Mohonk and the Associated Charities conferences and the organizations or annual gatherings of every trade and profession are illustrations in point. Prof. W. O. Atwater has recently said: "Household economics is now in what chemists call a state of super-saturated solution which needs to crystallize. Sometimes the point of a needle will start such crystallization." The meeting held at Lake Placid, N. Y., Sept. 20-23, was a most successful effort for such crystallization.

By invitation of the Placid Park Club, through Mrs. Melvil Dewey, pioneer workers in the many different lines which may be grouped under the general head of home economics were brought together. The kitchen garden for little children, instruction for grammar and high school grades, seminary and college classes, lectures and literature for the practical housekeeper, the training of teachers and the management of college boarding halls were some of the branches of this subject represented by the women attending the conference. Those included in the call were the chief officers of existing organizations like the National Household Economic Association and the Cooking School Teachers' League, besides several well-known teachers and writers on home affairs. Among the papers and addresses given were these: Standards of Living, Mrs. Ellen H. Richards; The Training of Teachers, Miss Louisa Nicholass; How Can We Help the Woman who Does Her Own Work, Miss Maria Parlon; The Domestic Service Problem, Mrs. W. G. Shailer.

Considerable time was devoted to discussing such a classification of the whole subject as should form a working basis for the future. It was agreed that home economics was a term broad enough to cover all the shades of difference indicated by the phrases already in use, such as

household arts, domestic economy and home science, and though the latter terms are suitable in some cases, the former is better adapted to the way the subject would be treated in higher institutions.

Committees were chosen to report next year on results already attained in the public schools and colleges, and to make suggestions for the improvement of such courses. Mrs. Alice Peloubet Norton, a college graduate who is supervisor of this line of study in the public schools of Brookline, Mass., was requested to prepare a paper on the qualifications necessary for the highest leadership in work for the home and the provision which should be made to give college women the technical training required.

The Secretary of Agriculture and his associates were thanked for the work already done for home economics, and were urged to issue more bulletins representing original and scientific research of the type of Mrs. Abel's "Sugar as Food" and Mr. Wood's "Meats: Their Composition and Cooking." The conference also offered its active co-operation in any way that the department might suggest.

Definite action was also taken in the two votes following:

We recommend to schools of home economics and household arts that they keep in touch, not only with the United States Department of Agriculture and its work on these lines, but with the colleges, universities and experiment stations of their own States. Problems arising in these schools might often be submitted to the experiment stations for solution.

Whereas, in the opinion of this conference the time has come when public interests demand the recognition by the State of the important sociological problem of the home; therefore, resolved:

That State legislatures be asked to give to household arts and home economics the same practical encouragement which they now give to agriculture and the mechanic arts by providing suitable instruction in State schools and colleges, by publications, by travelling libraries, institutes and the other agencies for extension and teaching and home education.

While most of the work of the Lake Placid Conference dealt with instruction in the schools, there were many suggestions given for the practical housekeeper and a committee was chosen to report next year on simplified methods of housekeeping. The necessity of more library work was recognized—both the collection of books on this subject and their more general dissemination among the people. The New York State Library has begun to collect books and pamphlets showing the history and development of household arts and home economics and the conference pledged its aid so that at one place in the country, at least, the fullest possible library on these special subjects should be available.

As the purpose of this assembly is to work through existing organizations, no time was spent in making a constitution, and aside from the committees few officers were needed. Mrs. Ellen H. Richards acted as chairman and Anna Barrows as secretary, and they were continued for next year. The invitation of the Lake Placid Club to hold an annual conference there was unanimously accepted.

Nothing makes the world seem so spacious as to have friends at a distance; they make the latitude and longitude.—Thoreau.

Closet and Altar

Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

Though I am an old Doctor of Divinity, to this day I have not got beyond the children's learning—the Ten Commandments, the Creed and the Lord's Prayer—and these I understand not so well as I should, though I study them daily, praying with my son John and my daughter Magdalen.—*Martin Luther.*

And this, in truth, is what we want: we want the vision of a calmer and simpler Beauty to tranquilize us in the midst of artificial tastes—we want the draught of a purer spring to cool the flame of our excited life. We want, in other words, the spirit of the life of Christ, simple, natural, with power to calm and soothe the feelings which it rouses: the fullness of the Spirit which can never intoxicate.—*F. W. Robertson.*

There is a relationship between the child-like character and the Christlike character which will last as long as the kingdom of God lasts.—*R. J. Campbell.*

Lord, forever at thy side
Let my place and portion be;
Strip me of the robe of pride,
Clothe me with humility.
Meekly may my soul receive
All thy Spirit hath revealed:
Thou hast spoken—I believe
Though the prophecy were sealed.

Quiet as a little child
Weaned from the mother's breast;
By no subtlety beguiled,
On thy faithful word I rest.
Saints rejoicing evermore,
In the Lord Jehovah trust:
Him in all his ways adore,
Wise and wonderful and just.

—*James Montgomery.*

We should try to have this simplicity of childhood kept fresh within us. And the only way to preserve this good thing, or have it, if lost, renewed, is to open the heart to simple, trustful communion with God and Christ and try to bring the heart ever closer and closer to him.—*J. C. Shairp.*

Just as Jesus blessed little children, he will bless all that is childlike in faith and innocent in wish in our overtroubled and wayworn souls. And in the heart of the believer what Christ blesses grows.

O Lord, we thank thee that thou hast revealed thyself to babes and to the weak and simple of the earth. Thou art unsearchable, and yet the child's heart may know and dwell with thee. Thy words are deep, so that the wisest man cannot read all of their meaning, and yet they speak to the hearts of thy little ones so that they bear and trust. Keep us from the false subtleties of the world's wisdom, that we may feed upon thy pure word in childlike faith. Suffer us not to cumber our lives with many burdens, but may we be content with such things as thou hast provided, looking unto thee as our true joy and wealth. So may our hearts be at peace in the midst of the world's troubles through the indwelling of thy Spirit and the faith of Christ our Lord. Amen.

The Eternal Womanly

In her inaugural address Miss Caroline Hazard, Wellesley's new president, set forth a noble conception of woman's place and power. After comparing the women of today with those of two centuries ago, she said:

The order of nature does not change. Yet nature's law is growth, and with that growth the position of women has changed, and with that change the cultivation of the individual becomes more important. The problem is not simply that of bringing children into the world, but what kind of children shall be born, what kind of a mother shall be educated; or, if the high development of motherhood is denied her, how shall she take her place in the world, a useful and honored member of the community, having children of her spirit. For I take it the eternal feminine is simply this: it is the power of love which has its throne in a good woman's heart. Call it altruism if you like, call it the mother sea, found a philosophy or a system of speculation upon it—it is simply this endless capacity of love and devotion which Mary of Bethany showed when she sat at Jesus' feet.

Granted, then, that this is at the root of woman's life, that every woman child who comes into the world has this great gift and responsibility, that this is her contribution to human life, with what reverence, with what awe, should we approach her, to make or to mar! Sentimentality and mannishness, like Scylla and Charybdis, stand on either side. The intellect must be trained to its full capacity or there will be an uneven balance. Heart and head in happy union must rule the conduct. And so we believe in what is called higher education. . . .

And with this education our sources of joy are enlarged. Not until we sound the depths of sorrow do we know the reservoirs we have to be filled with joy. "God giveth that which is good in his sight, wisdom and knowledge, and joy." The wise man puts it all in a sentence for us—the wisdom which cometh from above, this soul education, which is so impossible to define; the knowledge the mind is so eager to acquire; and as the crown of both, the legitimate fruit of both, joy, the last heavenly gift. Without this joy no good work is possible. It is the sustaining power sometimes called enthusiasm, sometimes satisfaction—always precious, always to be desired.

This highest gift of heaven, this gift which is good in God's sight, woman is peculiarly fitted to receive. If the deep, abiding fountain of love in her heart is her greatest element of strength, then, indeed, she has a true and vital spark of the divine life in a peculiar sense. It is her great task to interpret the divine spirit in terms of everyday life. What countless men, the best of the world's leaders, have acknowledged their debt to their holy mothers! There have always been men to speak with tongues, and there must always be women to interpret. How close, then, to the source of all life must we women press, lest the light that is in us should turn to darkness!

The Woman's Journal devotes generous space in its issue of Sept. 30 to the papers given by the women at the International Congregational Council.

Tangles

78. ENIGMA

(The Alphabet in Five Words.)

One who lived a century since,
Having been a galley slave,
Rose in favor with his prince,
To whom he his service gave—
His surname, with initial, here is given.
While he filled a lofty place,
Galle feeling grew apace,
Till from office in disgrace
He was driven.

Then put down an ancient town,
On the Nuthe in Vaterland;
Famed for craftsmen of renown,
Wise and deft with eye and hand,
In manipulating silver, silk and gold,
And from history it appears
That since noted for its beers
Upwards of one thousand years
On have rolled.

Then select a malady,
One of which the Gospels speak;
Then we know that Spring is nigh
When this herald shows his beak;
Last a beauty or a goddess you accost.
When you these five items get,
In the order mentioned set,
They, you'll find, the alphabet
Just exhaust.
WILLIAM WILSON.

79. ODD GEOGRAPHY

In the State of NO MAN TIES, find the following counties: 1. A remedy of a bright color. 2. Alluvium of another bright color. 3. Timber of another bright color. 4. A kind of poplar. 5. A clay used for making calumets. 6. A rock. 7. A sculptor. 8. The pinion of a bird. 9. The extremity of a water animal. 10. A species of swallow. 11. A real grain. 12. An evergreen valuable for lumber.
DOROTHEA.

80. HIDDEN PROVERB

(The words are concealed in order, but not consecutively.)

How mercifully doth it rain upon each of all the children of sin—the wayfarer, the man who should be godly but is not—and how he needs to consider the wise, golden themes of life with new illumination. Then nothing can be made party issue or sent to and from moral influences—without making the world better.
(?)

81. CHARADE

(Partly Phonetic.)

The plowman sharply calls out "FIRST?"
The LAST the poet sweetly sings.
The WHOLE displays, when open burst,
Bright jewels, fit for crown of kings.
NILLOR.

ANSWERS

73. The eyes.
74. 1. The Legend of Montrose: Leg, end, mont, rose. 2. Guy Mannering: Guy, man, manner, Ann, ring. 3. The Monastery: Aster, Nast. 4. Kenilworth: Ken, worth. 5. Castle Dangerous: Castle, Dan, danger, anger. 6. Woodstock: wood, stock. 7. Redgauntlet: Red gauntlet. 8. Ivanhoe: I, van, hoe.
75. Clang, clan.
76. 1. Napoleon Bonaparte. 2. Thomas Moore. 3. Paul Revere. 4. Wilkie Collins. 5. Charles Dudley Warner. 6. Walter Scott. 7. Henry M. Stanley. 8. Oliver Wendell Holmes. 9. Oliver Cromwell. 10. Benjamin F. Butler. 11. Mark Twain. 12. Theodore Roosevelt. 13. Israel Putnam. 14. Chester A. Arthur. 15. Benedict Arnold. 16. Phillips Brooks. 17. Bret Harte. 18. Ralph Waldo Emerson. 19. George Dewey.
77. Disaster.

Chester W. Farwell, Hyde Park, Mass., is credited with solutions of 71, 72; Pearl, Chelsea, Mass., 71. No solver seems to have conquered 70.

The author of 78 is a contributor living in County Antrim, Ireland, and the maker of some of the oddest and most ingenious enigmas we have ever seen. His feat of forming the alphabet into five words is one that should be tried to be fully appreciated.

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PLYMUR B. CHURCH
SOLE AGENTS
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The Conversation Corner

THE vacation picture and letter for this week have, like our recent pilgrim visitors, crossed the ocean to us from England and Scotland.

CANTERBURY, ENG.

Dear Mr. Martin: I would like very much to be a Cornerer. My home is in Middletown, Ct., but I am traveling in Great Britain this summer. I send you one picture of about twenty dozen that I have taken this summer. It was taken on the Caledonian Canal in Scotland, showing the steamer going through the looks at Fort Augustus, and Loch Ness in the background. I will send you some more pictures sometime. I collect all kinds of stamps, and would like to exchange with the Cornerers.

MAYNARD H.

I wish that our new member had told us something about that remarkable canal and the romantic scenery through which it passes. Was it the right season for seeing those rugged hills covered with purple heather? How did old Ben Nevis look as he saw it from Benavie? Did he mount a pony and climb its lofty top? When at Oban did he make the wonderful trip around through the Sound of Mull to Fingal's Cave at Staffa and the historic isle of Iona? I have just seen two gentlemen who took the same trip this summer, and told me about it. The canal, as you may know, extends from the Atlantic waters on the west, through the Great Glen of Scotland to the waters opening into the North Sea, where our friend, Dr. Grenfell, spends so much time among the fishing-fleets.

The length of the canal is about sixty miles, but more than half of this is traversed by natural lakes, between which the canal proper has been built. Between Loch Oich and Loch Ness are the eight locks by which the level of the latter lake is reached. You see the steamer stopping in one of them; while the water is rising. On the right is the ancient Fort Augustus, now occupied by institutions of the Benedictine Order. Another gentleman tells me of the famous "Highland crooks" sold there, and the ingenious way in which they are made by leaving at the trunk end of branches enough wood to allow any curious "crook" to be carved out as the head of the staff. If our Connecticut traveler in foreign parts sends any of his 239 other pictures he must be sure and describe them himself!

And here comes a letter from a correspondent in California, a woman once a compositor in *The Congregationalist* office, but a native of Scotland:

... I shall never lose my love for Scotland. I used to enjoy going to the sacred spots around Edinburgh, to the graves of martyrs in Greyfriars'. Once my brother [now a missionary of the American Board in South Africa] and I spent a beautiful day in Stirling before we left Scotland, walking in the king's highway, sitting where noble ladies watched the tournaments in ancient days, visiting the Castle, and sailing on the winding Forth. A favorite walk in Edinburgh was out to Craigmillar Castle, taking our lunch along, spending a happy day among the ruins, and getting a glimpse of Queen Mary's rooms and of the dungeons, which made us shiver. Once we visited Ormiston Hall with our church choir and saw the stair down which George Wishart

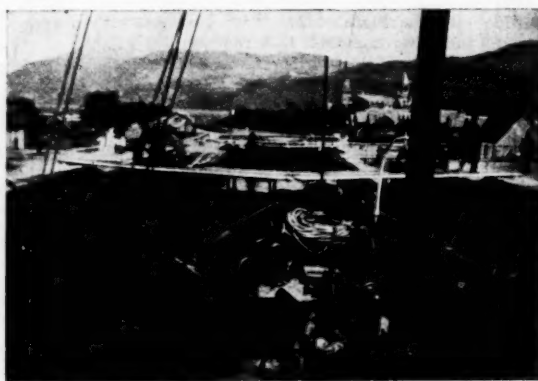
tried to escape. We stood under the old yew where he and John Knox preached and sang, "Arise, shine, for thy light is come." Our musical conductor was Mr. James Geikie, father of the author of the *Life of Christ*.

Once, as we were sitting under the shadow of the Castle in the Princess Street Gardens, some one began to whistle most beautifully; we listened with great pleasure to it, but could not see the whistler. James said, "I want to see who it is that is so happy." Starting to find him, we were just in time to see a boy of fifteen, with only one leg and a crutch, get up and go on his way, whistling with all his might. ... By the way, I have been in the real Glen of Drumtochty. It is near Auchinblae in Forfarshire. It was very wild and beautiful; it was delightful to lie down there among the heather.

S. D. G.

These extracts not only show how lasting and how happy are one's memories of native home, but also the intense interest which must attend a vacation tour in that land of beauty and history. Let Cornerers learn all they can about it before the tour is taken!

As this seems to be a foreign Corner, I will speak of a curious contribution to



our Cabinet, recently brought by Dr. Gordon from Japan. It is a long, elegant roll, on which is beautifully engrossed a description of the Buddhist universe. But I cannot tell you a word of it unless I could get Mr. Cary to interpret it, as he did the Japanese delegate's eloquent speech at Tremont Temple the other day! Below this writing is a most grotesque picture of the world, mounted on a tripod and supported by a kind of derrick, with clockwork to run it. I am glad that our O Hana San and her Okayama sisters know a better geography than that! You will be glad that I have just sent to Japan, through Dr. Pettee, your forty dollars, nearly enough to pay O Hana's expenses in the "College for Girls at Kobe" for one year.

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

"A POOR WAYFARING MAN OF GRIEF"

BILLERICA, MASS.

... My dear old grandmother, eighty-seven years old, asks about an old hymn, beginning,

A' poor wayfaring man of grief

Hath often crossed me on my way.

She recalls three stanzas, but thinks there are more. We will watch the Corner page for some word about them.

A. E. M.

Yes, I remember that song in our children's singing school, away back in my boyhood. It must have been in Fitz's Common School

Song Book, and was set to a peculiar, wavy tune. You will find it, under the title of "The Stranger and His Friend," in Dana's and Schaff's collections of poetry and in Montgomery's complete works. There are seven verses, each showing how the unknown "man of grief"—in hunger, in thirst, in the storm, in sickness, in prison—is welcomed and ministered unto, and the strange joy felt by the host, till at last he reveals himself:

Then in a moment to my view,
The Stranger darted from disguise;
The tokens in his hands I knew,
My Saviour stood before my eyes.
He spoke, and my poor name he named;
"Of me thou hast not been ashamed:
These deeds shall thy memorial be;
Fear not, thou didst them unto me."

Our interest in this tender poem is increased by our knowledge of the circumstances of its composition. It is dated, "Scarborough, December, 1826." Writing to a friend, the author said that the first verse was composed in the dark in the coach while riding from Sheffield to York, and the whole

... written with pencil on a scrap of blank paper which I found in my pocket, while I was traveling alone in a chaise from Whitby to Scarborough, on that tempestuous Saturday, ten days before Christmas. These rough stanzas, inspired on the wild and melancholy moors along that lofty coast, were afterwards elaborated in my walks during the short stay which I made at Scarborough; and I shall never forget the accomplishment of the fourth verse, on the height of Olliver's Mountain, on a gloomy, threatening afternoon, which naturally made me anticipate the horrors of such a night as is there described.

('Twas night; the floods were out—it blew

A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof.
I warmed, I clothed, I cheered my guest,

Laid him on my own couch to rest,
Then made the hearth my bed, and seemed

In Eden's garden while I dreamed.)

Reference to James Montgomery is surely appropriate in this particular "Corner," for he belonged both to Scotland and England. Several years ago I visited the old town of Irvine in Ayrshire, where, in a low annex to what was once a Moravian church—not far from the scene of Robert Burns's brief and dissipated sojourn, a half-dozen years later—the Christian poet was born. A few days afterwards I saw his beautiful home—"The Mount"—in Sheffield, and stood by his grave. His monument is surmounted by a statue of the poet, with his Bible in hand. Beneath are first lines of a few of his familiar hymns and this sentence:

Wherever poetry is read or Christian hymns are sung in the English language, "he being dead yet speaketh."

His sweet songs of faith and hope are still dear to Christian hearts, such as:

"People of the living God";
"Millions within thy courts have bowed";
"Forever with the Lord";
"There is a calm for those who weep";
"Friend after friend departs";
"Servant of God, well done."

This last hymn, originally written on the sudden death of an aged minister who had said in a sermon the night before that he 'hoped to die as an old soldier of Jesus Christ, with his sword in his hand,' has been often sung at the burial of other servants of God; while I write I read that it was used at the funeral of Dr. John Pike, of Rowley, for sixty years a preacher of the gospel.

L. N. M.

Christian Duties Illustrated

IV. LEADERSHIP*

By Rev. A. E. Dunning

Adversity is not always the best condition for producing spiritual life or consecrated leaders. Four weeks ago we studied in this same book of Ezra the account of the joyful restoration of a great company of exiled Jews to their own land. But now, a century later, we find that their descendants in and about Jerusalem had in their poverty lost interest in their mission and almost abandoned their faith. Then their more prosperous countrymen in Babylon organized another expedition to their native land, which put new life into the decaying colony. It was the Jews of Babylon who kept alive their religion, re-created their sacred literature and trained the leaders for the people in Judea.

Between the end of the sixth chapter of Ezra, which chronicled the building and dedication of the second temple, and the beginning of the seventh chapter there is an interval of at least sixty years. There are weighty reasons for believing that the period is considerably longer, and that Ezra's visit to Jerusalem should be placed after that of Nehemiah, but there is not space here to state those reasons. We can only note that when Ezra arrived the temple was already repaired, and the walls which Nehemiah found in ruins had been rebuilt [ch. 9: 9]. We must turn our attention to the things enumerated in this lesson which made Ezra a great leader. These were:

1. Dependence on God [vs. 21-23]. This gave him courage and furnished him with a motive sufficient for his task. He had studied the law of the Lord to do it, and he taught that law that others might do it [ch. 7: 10]. That work gave him power to inspire confidence in the chief men of Israel to cast in their lot with him and join his company. He said, "I was strengthened according to the hand of the Lord my God upon me." He believed that "duty determines destiny." He inspired Gershom and Daniel and Hattush and many other prominent Jews in Babylon to believe it [ch. 8: 1-20]. And because he held this great doctrine he would not ask the king for a guard to protect his company on the perilous journey, but chose rather to lead them all in a service of fasting and prayer and then to set forth on his expedition, resting on his creed—"The hand of our God is upon all them that seek him, for good."

In this trust lay Ezra's first claim to leadership, and because of it men believed in and followed him. The same characteristic has marked the greatest leaders of our nation. Washington spoke as Ezra spoke. So did Lincoln. So speaks President McKinley now. For this reason, first of all, he occupies a leader's place, and the hearts of the American people are with him. These are our President's words to us: "Destiny which results from duty performed may bring anxiety and peril, but never failure nor dishonor. . . . Almighty God has his plans and methods for human progress, and not unfrequently they are shrouded for the time being in impenetrable mystery." "We follow, all of us, one flag. . . . It symbolizes what we believe and what we mean to maintain, and wherever it floats it is the flag of the free, the hope of the oppressed, and wherever it is assailed, at any sacrifice, it will be carried to a triumphant peace. . . . Rebellion may delay but can never defeat its blessed mission of liberty and humanity." This ought to be the spirit of every American citizen. The Jews of Babylon had no nobler aim than this. And in that spirit every one may inspire confidence in himself as a leader.

2. Wise use of possessions and privileges [vs. 24-27]. Ezra chose Sherebiah, Hashabiah and ten other fit men to whom he intrusted

the care of the public goods. He had no right to distribute offices as mere gifts or as rewards for personal service to himself. He was the servant of the people and he could serve them faithfully only by appointing the fittest men he could secure to administer their affairs. Then he distributed to these officers the treasures they were to take to Jerusalem according to their ability to guard them.

A leader's fitness for leadership is tested by his courage, tact and skill in choosing men and in apportioning their work. In government, in business, in church and family affairs opportunities are given for heads of departments to serve God and men by fitting persons and places for his work. The superintendent of the Sunday school will find for himself important suggestions in this lesson. He may learn from Ezra's experience how to use his influence wisely in the choice of officers and teachers and in so distributing responsibilities among them as to gain the best results.

3. Consecration of men and means [vs. 28-30]. When Ezra had appointed his officers he taught them their duties, and their first duty was to regard as holy both themselves and the treasures in their care. "Ye are holy unto the Lord. The vessels are holy also."

To do God's work aright one must know that in his intention and effort and through the approval of God he is worthy to do it; and he must believe that what he is appointed to do is worthy of his best effort. Then he will demand respect from others, and they will freely give it. That makes leadership honorable and gives honor to those who acknowledge it. No one can worthily administer state or church or school or factory or household without making himself and his business holy. And no one so doing can fail.

4. Activity in administration [vs. 31-36]. Ezra organized his company with energy, and promptly set out on his journey. His confidence in God was not disappointed. "The hand of our God was upon us, and he delivered us from the hand of the enemy." The men he had chosen proved faithful. On the fourth day after their arrival in Jerusalem they delivered their treasures to the proper authorities, and when these were weighed the account was found to be correct. The consecration of every one who had received any trust was formally witnessed by public worship and sacrifices by the children of those who had been brought out of captivity in that first return which had been fading out of their memory but was now renewed. Then they all gave themselves to work for their country with fresh patriotism and revived faith in God. The officers of the company gave to the leaders in Judea the commissions of the king; and they all "furthered the people, and the house of God."

Thus the decaying house of Israel was made new; and Ezra and his lieutenants became the founders of the new nation which gave Christ to the world. In this simple, ancient record are revealed the secrets of success for all who have ambition to be useful to their fellowmen. Let them trust God. Let them use what comes into their hands as wisely as they can.

Let them hold as a sacred trust all their responsibilities and opportunities. Let them work diligently. Such living is success in the sight of God, and its result can never be worthless in the eyes of men.

Why Go to the Heathen

I may add that my general thought and this present writing depend upon my convictions as a Christian and a Churchman—the strongest convictions that I entertain; for to me the church is a greater fact than any state, and Christianity is more than any political creed. The argument to withhold our hand from external action, as in accepting our new dependencies, because "at home Americans have on hand, and still unsolved, the greatest political and social problems of the world," is to me simply the repetition of the old cry: as to missions: "Why carry Christianity to the distant heathen when we have so many practical heathen at home?" To this we have, fortunately, the answer of our Lord's own charge to us; and while it may be admitted that we have no similar specific instruction for the state, it is to be remembered that both state and church are God's own children—"powers ordained by God"—sisters, each with its proper sphere of action. Constituted by the same supreme authority, it is not unreasonable to believe that the duty of external activity rests upon the one as well as upon the other, coincident in both cases with internal obligations still unfulfilled, and which probably never can be wholly fulfilled. At the present day the home calls upon the Church of Christ are continually outstripping the power of the church to meet them. Must missions then be abandoned? Belief in the exterior mission of the state is re-enforced by the clear charge to the individual man as to his neighbor, which runs throughout the New Testament and is summarized in the parable of the Good Samaritan.—Capt. A. T. Mahan, in *The Churchman*.

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*The Sunday School Lesson for Oct. 22. Ezra 7, 8.

LITERATURE

BOOK REVIEWS

HANNIBAL HAMLIN

Many New Englanders now in middle life have grown up under the impression that the Democratic party fifty years ago was identified with slavery, intemperance and most other evils that afflicted the body politic. To be told that some of the chief founders of the Republican party were conspicuous Democrats is apt to confuse their minds, but a desire for the truth of history will lead them to welcome such books as the one before us. *The Life and Times of Hannibal Hamlin*, by his grandson, C. E. Hamlin, presents the picture of a noble statesman, who was an ardent Democrat from the Jackson campaign of 1829, when, although too young to vote, he took an active part on the stump, and who never changed his principles, although the party, under the lash of a ruling faction, deserted its own principles by the repeal of the Missouri Compromise in 1854. When the Democratic national convention, in 1856, formally indorsed that repeal, Mr. Hamlin rose in the United States Senate and resigned his chairmanship of the committee on commerce, exclaiming: "I can maintain political associations with no party that insists upon such doctrines; I can support no man for President who avows and recognizes them."

At this time Mr. Hamlin was forty-seven years of age. He had been a senator from Maine for eight years and a representative for six years, beside serving in the Maine Legislature for five consecutive years. Thereafter he threw his magnificent powers into the contest against slavery, becoming an important aid to the Republican triumph in Maine in 1856. He emerged from that campaign as governor-elect, but the Legislature soon returned him to the national Senate. In 1860 he was elected vice-president with Lincoln, and thus he presided over the Senate throughout the Civil War. It is interesting to note that as soon as he came into that office this true son of Maine gave an order prohibiting the sale of liquor in the Senate restaurant.

In 1864, by a singular combination of circumstances, the Republican national convention was led to substitute Andrew Johnson for Hannibal Hamlin as candidate for vice-president; but a year later the party repented its exchange with grief and shame. In 1868 and again in 1874 Maine sent Mr. Hamlin back to the Senate; but in 1881 he declined a re-election. That year President Garfield appointed him minister to Spain. This was his last public service. In 1882, in his seventy-third year, he retired to his home in Bangor, where he died July 4, 1891.

This book expands this brief outline into a portly octavo of 627 closely printed pages. The first chapters remind one of Dr. Cyrus Hamlin's *My Life and Times*. The subjects were own cousins, who often met in boyhood, whose early surroundings were similar, whose characters were akin in their sturdy manliness and whose careers have contributed each in its way to our country's greatness. In point of style the present volume suffers in the comparison; it is unpardonably careless in a multitude of details and it occasionally falls below the dignity appropriate to its theme. Yet it possesses great value in its materials for history published nowhere else, and in others accessible only to few. For example, the facts relating to the contest which culminated in the Baltimore convention of 1864 have never been so thoroughly sifted before.

By the sons of Maine, especially, whether in or out of the State, the book will be welcomed, partly for its bright sidelights upon local struggles and local celebrities but also, and mainly, for its full disclosure of the public and private life of one of the most eminent and beloved citizens of the Pine Tree State. The reader, whatever his political affiliations, can hardly fail to be attracted by the genial per-

sonality of Mr. Hamlin and to say of him as he said of George H. Stuart, "No one, it seems to me, can know and not love him. What a noble man he is!" [Published by the author. Bangor. \$4.00.]

HISTORIC GLEANING IN WINDHAM COUNTY, CT.

This is another book by Miss Ellen D. Larned, already creditably known as a historical scholar and writer. Windham County appears to be a peculiarly rich field, although we question if there are not many other regions which would surprise the student by their revelations if examined with such patience and discrimination as Miss Larned has shown. If we had space we should be glad to quote page after page from this interesting book. It describes many of the minor heroes and heroines of colonial history, throws light on many episodes of peculiar interest, and none the less upon many types of picturesque individual character. It is indeed surprising, as Miss Larned notes, how such characters, prominent and influential in their day, not only fade away from memory after they have disappeared from view, but almost, if not actually, disappear from ordinary records, so that to trace them becomes exceedingly difficult.

This fact she illustrates in a striking manner, and peculiarly so in relation to the experiences of the town of Canterbury at the time of the Great Awakening and subsequently. It is a picture as picturesque and dramatic as it is pitiful which she draws, evidently with entire truthfulness, of the life of the time. The different sketches are full of interesting historical material and students of the early life of Connecticut and Rhode Island especially will welcome them. They include one paper based upon the autobiography of a plain soldier and farmer and entitled *A Life's Record*, which is rich in its revelation of the customs and atmosphere of the later colonial and early national period. [Preston & Rounds Co. \$2.00.]

RELIGIOUS

One of the earlier volumes for the Christmas holidays is that by Dr. A. H. Bradford entitled *The Holy Family* [Fords, Howard & Hulbert. 50 cents]. It is a Christmas meditation. Mrs. Browning's verses, *From the Virgin Mary to the Child Jesus*, and George MacDonald's Hymn for the Mother preface the work and Carl Spitt's poem, *O Happy House*, follows it. The body of the book consists of a reverent and stimulating study of the meaning of the family, and especially the Holy Family, most suitable for the guidance of Christmas meditation and always timely and beautiful. The volume is tastefully printed and illustrated and will be a popular keepsake.

Rev. G. H. C. MacGregor has written a new little book about the Holy Spirit entitled *The Things of the Spirit* [F. H. Revell Co. 35 cents]. It sets forth very simply the direct teachings of Scripture in regard to the person and work of the Holy Spirit. The book apparently is intended for use as a text-book in Sunday school or other study, and is clearly outlined and well adapted to be serviceable.

Bible Study by Periods [F. H. Revell Co. 60 cents], by Rev. H. T. Sell, also is intended for practical service, and is well adapted thereto. It contains a series of twenty-four historical Biblical studies, and the use of them, under the guidance of a suitable teacher, will afford the pupil a clear and serviceable, even if a necessarily superficial, outline of much of Biblical history. Such a service is one which most people need.

Another volume of anecdotes, incidents and illustrations has been gathered, under the title *Moody's Stories* [F. H. Revell Co. 30 cents], from the utterances of D. L. Moody, the famous evangelist. Like the former volume, these illustrations are simple, pointed and impressive.—Rev. Dr. P. S. Whitman has gathered into a volume, called *Scripture*

Worthies [F. H. Revell Co. \$1.00], a series of studies of Noah, Lot, Rebecca and Her Sons, Moses, Rahab, Elijah and a few other Biblical characters. They illustrate patient endeavor to master the facts and considerable skill in repeating them effectively.

Environment [F. H. Revell Co. 25 cents] is one of the Quiet Hour series and is by Pres. J. J. K. McClure. It is a vigorous and striking paper handsomely issued.—*Vest Pocket Facts of Church History* [F. H. Revell Co. 25 cents] is a little hand-book of dates and data compiled by Rev. J. L. Thomas and easily carried in the pocket for reference. It contains the most important facts which people need to know.—*Sunday, 1900* [E. & J. B. Young & Co. \$1.25] is the annual bound volume of the monthly publication called Sunday. The book makes a tasteful and diversified collection for the young people, is illustrated freely and is quite equal to its predecessors of foregoing years.

STORIES

Mr. John Fox, Jr.'s story, *A Mountain Europa* [Harper & Bros. \$1.25], is a story of the Virginia mountain region, striking in its contrasts of character and exceedingly felicitous in the portrayal of individuality. The heroine may almost be called a distinct creation, and the simplicity and the pathos of the story render it profoundly impressive. It is a proof of unusual ability in the author.

Aucassin and Nicolette [Fords, Howard & Hulbert. \$1.00], the famous twelfth century song story of the lovers of Provence, has been translated again into modern French by Alexandre Bida, and rendered into English verse and prose by A. R. McDonald. The illustrations are numerous and good, and the charm of the dainty little book is as great as ever. It will continue to be a classic for generations to come.

S. Walkey is the author of *For the Sake of the Duchesse* [F. A. Stokes Co. 50 cents], a dramatic and tragic story of intrigue and love in the days of the Duchesse de Berry and the France of her time. It is full of animated action, and, while its fidelity to its time renders it necessarily a record of much which is repulsive, it is not without beauty and tenderness.

Mr. F. Marion Crawford's powerful portrayal of the power of the love of money and other passions which *The Ralstons* [Macmillan Co. \$1.00] contains is no less engrossing than when the book first came out nearly five years ago. It has reached its twenty-first thousand already. Mr. Crawford has made the mistake of telling his readers too much about his characters—what and why they are what they are, etc.—and some of the passages of moralizing and philosophizing are rather heavy. But the story has undeniable power and a certain attractiveness.

Frank Hardinge [A. I. Bradley & Co. \$1.50] is a new story by Dr. Gordon Stables, R. M., who writes at least one volume a year in this vein. It is a tale of exploration and adventure in the study of science, and has a wholesome tone of manliness and Christianity, but the hero and his associates take human life altogether too freely and as a matter of course. The author is conscious of this and tries to apologize for it now and then, but without much success. The book is superficial and by no means the equal of some others of its kind, yet its tone is healthy, it possesses true interest, and most of its young readers will not appreciate the touch-and-go manner of its composition.—A story of school life, vigorous and entertaining and inculcating useful conceptions of honor and religion, although not in the choicest literary vein, is *The Trousled Hair, or Old Days at Callender* [F. Tennyson Neely. \$1.00], by F. S. Root. It is rather vivid in coloring, but not objectionable.

Nannie's Happy Childhood [Houghton, Mifflin & Co. \$1.00], by Caroline L. Field, is a fanciful and fascinating story for the chil-

dren. It is realistic enough to hold attention and fairylike enough to be bewitching, and is sure to be a favorite.

Sand and Cactus [Charles Scribner's Sons. \$1.50] contains ten short stories by W. LeC. Beard. They are southwestern tales dealing with mining and engineering life on the frontier, and they exhibit an enviable power of quick perception and vivid narration. They are full of humanity, and they bring very near to the reader the rough, picturesque, reckless, but by no means chiefly ignoble, life of the people and the period described. They make very entertaining reading.

Richard Harding Davis's new book, *The Lion and the Unicorn* [Charles Scribner's Sons. \$1.25], contains five stories. Some of them, if not all, have been printed already. They are partly outgrowths of his experiences in the Cuban campaign, and they all illustrate his conceded ability as a delineator of character and incident.

EDUCATION

The first book of the *Graded Literature Series* [Maynard, Merrill & Co. 25 cents], edited by Dr. H. P. Judson and Mrs. Ida C. Bende, is the first volume of a new series of text-books. It seems as good as the best among scores of others. But the need of such an addition to the many excellent text-books already existing is not apparent.

A new edition is out of Mr. J. G. Allen's *Topical Studies in American History* [Macmillan Co. 40 cents], which embodies a skillful and successful arrangement of facts for easy acquisition and retention. This is one of the books that hit the nail on the head.

Messrs. Longmans, Green & Co. have issued a *First Conversational French Reader* [50 cents], by T. H. Bertsenshaw, freely illustrated and supplied with notes and full vocabularies. It is attractive and serviceable.

MISCELLANEOUS

The Authority of Criticism and Other Essays [Charles Scribner's Sons. \$1.50] is by Mr. W. P. Trent. A number of them have been printed already in the leading magazines. We have been specially interested in the article on Literature and Morals. The general position of Mr. Trent on that subject is that which all right-minded people must take: i. e., that, although the literary artist has a certain right to view and to deal with a given subject from the purely artistic view, nevertheless it is impossible to sever wholly art from morals, so that he who discards moral considerations wholly and proceeds to treat a given theme, in the cant phrase of the artistic world, as "art for art's sake" makes a mistake. There is, truly, a distinction between coarseness and immorality, and coarseness may be not only permissible, but even necessary to the proper rendering of a literary subject. But immorality is not, and cannot be. Mr. Trent now and then leaves himself somewhat open to misconception, but we believe we have rightly apprehended his position. A number of the other papers, such as those on the Byron Revival and on Mr. Howells and Romanticism, also are most interesting. And all the essays in one or another way appeal strongly to thoughtful readers. The book is creditable and enjoyable.

Four lectures by F. W. Hutton make a volume called *Darwinism and Lamarckism* [G. F. Putnam's Sons. \$1.00]. These lectures were delivered originally in New Zealand, and they are offered as containing a popular exposition of the Darwinian doctrine. They were addressed to miscellaneous audiences and are as free from technicalities as it is easy to make them, and they present the author's conclusions in regard to the subject of organic evolution and its relation to human knowledge and life, and are written in the spirit of caution as well as conviction. The new Darwinism, like the old, pays no attention to the origin of variations, but accepts them simply as existing facts and only explains the process by which individuals become isolated and

therefore able to preserve variations which may occur, how the variations may be accentuated by the process of selection and how progress in certain directions has been secured. Natural selection, working with other forms of isolation, has brought about the main progress of life, in his judgment.

Miss Clara Erskine Clement's *Saints in Art* [L. C. Page & Co. \$2.00] belongs to the Art Lover's Series. She possesses rare knowledge of the subject, both in general and in detail, and, like her other books on kindred themes, it is a valuable compilation of fact and fancy, useful as a work of reference and in a measure as a guide, and also for the ordinary reading of the art lover. It is illustrated freely and finely. There is much historical information in it and it is rather historical than artistically critical. It will be an appropriate Christmas gift for many young people who are interested in the literature and history of religious art.

Another volume of Donald G. Mitchell's work, *American Landscapes and Letters* [Charles Scribner's Sons. \$2.50], is out, covering the period from Leatherstocking to Poe's Raven. It will be remembered that an earlier volume dealt with the period from the Mayflower to Rip Van Winkle. The volume is a delightful and fascinating arrangement of facts and opinions, lavishly illustrated and with unusual illustrations, and for delicacy of criticism and variety and novelty of interest it would be hard to surpass. The portraits of a very large number of American writers are included, and it had escaped us that so large a proportion of America's famous authors could be included in any period of time so short in extent. In every way it is a most attractive and commendable publication.

Three volumes of the fourth series of *Little Masterpieces* [Doubleday & McClure Co. 90 cents], edited by Prof. Bliss Perry, are issued together. They deal with the writings of Lamb, Thackeray and De Quincey, and are tasteful and charming reproductions. Eight more volumes of the Temple Classics [Macmillan Co. Each 50 cents] have come to hand. Two of them belong to the ten-volume set of *Plutarch's Lives*; the others are, respectively, *Wordsworth's Sonnets*, *Sterne's A Sentimental Journey*, *Basile Montagu's Thoughts of Divines and Philosophers*, *George Cavendish's Life and Death of Thomas Wolsey*, and *Robert Herrick's Hesperides* in two volumes. The dainty type and binding of this series is now well known.

Dickey Downey [A. J. Rowland. 50 cents], by Virginia S. Patterson, is the autobiography of a bird. It is a little in the vein of *Beautiful Joe*, *Black Beauty*, and similar books, and is written gracefully and supplied with several brightly colored illustrations. It cannot fail to promote kindness to and the greater safety of the feathered race.

NOTES

—Hitherto the shortest known title of a novel has been *J*, but a Miss Marjorie Williamson, an English girl, has surpassed it in her story entitled *I*.

—It is remarkable but true that no attempt to write a really first-class biography of Matthew Arnold has been made and now probably none will be made.

—Mr. Lionel Deale, author of *Trooper 3809*, is an explorer and newspaper correspondent of some distinction. At present he is in Africa exploring the route of the projected "Cape to Cairo" railway.

—As the Dreyfus case passes into the background and cooler opinions are asserted, the fragmentary, confused and at times incoherent reports furnished most American journals by their correspondents begin to be characterized as they deserve. Never was an important work of that sort done worse.

—Miss Agnes Repplier's essay on her pet cat, Agrippina, has had a wide popularity and has proved the occasion of the accumulation

of a remarkable collection of images and pictures of cats which her friends have gathered for her in many lands and which, probably, is unparalleled among private collections.

—Charlotte Brontë thus described her meeting with Thackeray:

He was not told who I was, he was not introduced to me, but I soon saw him looking at me through his spectacles; and when we all rose to go down to dinner he just stepped quietly up and said, "Shake hands"; so I shook hands. He spoke very few words to me, but when he went away he shook hands again in a very kind way. It is better, I should think, to have him for a friend than an enemy, for he is a most formidable looking personage.

BOOKS OF THE WEEK

L. C. Page & Co. Boston.

THE WOODRANGER. By G. W. Browne. pp. 312. \$1.00.
THE WILD RUTHVENS. By Curtis Yorke. pp. 285. \$1.00.
LITTLE BERMUDA. By Maria Louise Pool. pp. 168. \$1.00.
THE VOYAGE OF THE AVENGER. By Henry St. John. pp. 367. \$1.50.
LITTLE KING DAVID. By Nellie Hellis. pp. 106. 50 cents.
A LITTLE DAUGHTER OF LIBERTY. By Edith Robinson. pp. 131. 50 cents.
Lee & Shepard. Boston.
THE HOUSE WITH SIXTY CLOSET. By Frank Samuel Childs. pp. 216. \$1.25.
AN UNDIVIDED UNION. By Oliver Optic. pp. 482. \$1.50.
WEE LUCY'S SECRET. By Sophie May. pp. 192. 75 cents.
UNDER OTIS IN THE PHILIPPINES. By Edward Stratemeyer. pp. 332. \$1.25.
Small, Maynard & Co. Boston.
A LOCAL HABITATION. By Walter Leon Sawyer. pp. 313. \$1.25.

Ginn & Co. Boston.

SOLID GEOMETRY. By G. A. Wentworth. pp. 469. 85 cents.
Houghton, Mifflin & Co. Boston.
RAPHAEL. By Estelle M. Hurl. pp. 94. 40 cents.
Macmillan Co. New York.
HENRY WORTHINGTON, IDEALIST. By Margaret Sherwood. pp. 294. \$1.50.
PLUTARCH'S LIVES. Vol. IX. In Temple Classics edition. pp. 333. 50 cents.
GOTHIC ARCHITECTURE. By Charles H. Moore. pp. 454. \$4.50.
D. Appleton & Co. New York.
MAMMON & CO. By E. F. Benson. pp. 360. \$1.50.
OOM PAUL'S PEOPLE. By Howard C. Hillegas. pp. 308. \$1.50.
THE STORY OF THE LIVING MACHINE. By H. W. Conn. pp. 191. 40 cents.

Charles Scribner's Sons. New York.
BABYLONIANS AND ASSYRIANS. By Rev. A. H. Sayce. pp. 263. \$1.25.
A CHILD'S PRIMER OF NATURAL HISTORY. By Oliver Herford. \$1.25.

Thomas Whittaker. New York.
THE VISION OF THE MADONNA. By Grace I. Slocum. pp. 28. 50 cents.

Longman's Green & Co. New York.
THE DOCTRINE OF SAINT JOHN. By Walter Lowrie. pp. 216.

Fords, Howard & Hulbert. New York.
THE HOLY FAMILY. By Armory H. Bradford. pp. 56. 50 cents.

A. C. Armstrong & Son. New York.
ESSAYS AND ADDRESSES. By R. W. Dale, LL. D. pp. 398. \$1.75.

Am. Bap. Pub. Soc. Philadelphia.
WARD HILL AT COLLEGE. By Everett T. Tomlinson. pp. 258. \$1.25.

J. B. Lippincott Co. Philadelphia.
THE STEP-MOTHER. By Mrs. Alexander. pp. 300. \$1.25.

A. C. McClurg & Co. Chicago.
ON GENERAL THOMAS'S STAFF. By Byron A. Dunn. pp. 379. \$1.25.

PAPER COVERS

THE HOUSEKEEPER'S EDUCATOR AND GUIDE. By Elisha B. Worrell. pp. 115. 50 cents.

MAGAZINES

October. APPLETON'S POPULAR SCIENCE.—ATLANTIC.—WHAT TO EAT.—MAGAZINE OF ART.—FRANK LESLIE'S.—ST. NICHOLAS.—HARPER'S.—CASSELL'S.—CASSELL'S LITTLE FOLE'S.—MCCLURE'S.—FORUM.—HOMILETIC.—NATIONAL.—TREASURY.—BOOK CULTURE.—NEW ENGLAND.—BOOKMAN.—BIBLIOTHECA SACRA.—QUIVER.—CENTURY.—AMERICAN KITCHEN.—BIBLICAL WORLD.—NORTH AMERICAN.—INTERNATIONAL JOURNAL OF ETHICS.—COMING AGE.—KINDERGARTEN REVIEW.

You know how often it is difficult to be wisely charitable, to do good without multiplying the sources of evil. You know that to give alms is nothing unless you give thought also; and that therefore it is written, not "Blessed is he that feedeth the poor," but "Blessed is he that considereth the poor." And you know that a little thought and a little kindness are often worth more than a great deal of money.—John Ruskin.

Opinions on the Council

From Vice-President Mackennal

The Second International Council has come and gone, leaving behind it a memory which will not die of hearty fellowship between Americans and other Englishmen and of identity in spirit and purpose between Congregationalists of all nationalities. The crowded assemblies in Tremont Temple, the number of ministers of all Protestant churches present at the sessions, the general interest displayed by the people of Boston surprised and gratified the members of the council from other countries. The service of the press ought to be specially mentioned. The Dewey celebration and political reports reduced the space available in the daily papers; but the speeches were admirably edited, and must have enabled many thousands outside Boston to understand what Congregationalists are thinking on matters of deepest public interest.

The popular character of the council was one of its conspicuous features. The choice of the place of meeting was a distinct invitation to the public to be present. The program was not prepared for the purpose of drawing crowds, but for the discussion of matters which Congregationalists deem most pressing. But the crowds came, and that they did so shows that the churches and thoughtful men in and around Boston are not out of sympathy with each other. The object in London was not public demonstration but absolutely frank discussion. The criticism was made that in London too small opportunity was left for spontaneous interchange of opinion; in Boston discussion was almost impossible. Nothing could have been better than the demeanor of the audiences, their patient listening and sympathetic countenances, but the size of the auditorium and the multitude of the listeners checked the impulse of frank speech in all but the most practiced speakers. Each object is good—public impressiveness and thorough discussion—but it is useless to try to unite them. The contrast between the two councils illustrates the wisdom of allowing the widest liberty of initiation to the churches in the nations inviting these councils.

The predominance of the ethical interest over the theological was another conspicuous feature. This appeared, not only in the subjects chosen, but also in the treatment of those which were chosen. It was evident in the president's opening address, in the first morning's papers and the discussion on the colleges, as well as in those on social and international questions. The response made to Mr. J. D. Jones's speech and Dr. Forsyth's paper was only one of many indications that the spirit of New England theology—its evangelical passion—is still alive and easily awakened. But the prevalence of the ethical demand was manifest, and it reveals the urgency with which the great social problem before us is appealing to the Christian conscience. We need not regret this. Dr. Storrs's speech fitly concluded the council's proceedings. It is exactly as men come face to face with the work of delivering the world from its

misery, its levity, its despair that the need of a faith in the divine grace, habitually felt and co-ordinating all our thinking, will authoritatively assert itself.

The most touching thing about the council was the council itself—its heartiness, its brotherhood, its earnestness. There was the happy sense of reconciliation between the nations, the deep desire that it may be continued, the feeling of the responsibility of the united peoples for the advancement of God's kingdom, the latent consciousness that unless we are united in pursuit of the highest ethical ideals at home and abroad the ancient jealousies may be rekindled and our good fellowship come to an end. Pathetic incidents, however, were not wanting. The dead were in our thoughts—our own dead, who had planned for the council and did not see it—and with this came another thought to the older men—this would be the last council for them. And there was gratitude for the presence of so many younger men, whose zeal and intelligence and loyalty make the future of our churches safe. Perhaps the most pathetic moment was that at Plymouth when Mrs. Hemans's hymn was being sung. Americans, Englishmen, colonials had been uniting to sing of "our exiled fathers" and to thank God for their fidelity, and when the chords of "the breaking waves" came swelling out—some so strong and some so tender—many lips were tremulous, and a movement of solemnity silenced many a voice. It was a thrilling spectacle, after which there could come nothing more sacred until the benediction which dismissed us.

ALEXANDER MACKENNAL.

From an English Educator

If we recall the objects for which the council was held, it will be evident that the proceedings of the various sessions were fitted to bring about the realization of those objects in a very notable degree. For example, the council manifested the loyalty of Congregationalists to the gospel of the incarnate Saviour. His name was set above every name. Again, the council revealed the strength of the international friendship which binds the United States and Great Britain together. It was not left to the council to create this friendship, for every meeting that was held proved it to exist already. Further, the council has made it clear that our theological colleges are not likely to suffer from lack of solicitude and criticism, and that, on the whole, they are not open to the unqualified disparagement which some are inclined to mete out to them. It is an augury for good that the opposite and antagonizing views of Presidents Hyde and Moore alike show enthusiastic interest in the seminaries. The attack and the defense alike point to the fact that these institutions have friends intent on ennobling and perfecting them.

The educational spirit of the council was especially gratifying to those Englishmen who are struggling to secure in the old country equality of right and opportunity for every child attending the state supported schools. We go back to

England immensely strengthened in our attachment to a public system, and more hopeful that such a system will cover the homeland within a measurable distance of time.

J. HIRST HOLLOWELL.

From a Western College President

With one's mind and heart throbbing with the manifold influences of the sessions of the International Council, it is difficult to state deliberately the impressions that are to be most lasting. It has been a great meeting, already historic, and apparently destined to take its place among the definitive forces of Congregationalism. It has given fresh and impressive evidence of what may be called the Congregational consciousness, the vital element of our denominational unity. In illustration of this may be mentioned:

(1) The sense of a rich heritage. Brilliant and thrilling chapters in the history of liberty were reread by us, and our life was felt to be the ongoing of influences which have enriched and blessed the world. A noble past seemed vividly present to the council.

(2) Profound faith in Puritanism, as historically a mighty agency for cleansing and uplifting mankind, and as supplying elements indispensable for the best future of the church and the world.

(3) Intellectual activity. The council was full of keen thinkers, who demanded and responded to clear and cogent reasoning, and appreciated the well-considered and impressive addresses with which the program was crowded. Substantial unity was disclosed in the fundamentals of Christian truth, with quick response to fresh lines of thought and tolerant attitude toward variant positions. The heresy-hunter was not abroad; the thinker was welcomed for his thought's sake.

(4) Ethical interest and sensitiveness. It was evident that the application of Christianity to life, its power to cope with present day evils, is an intense concern with the members of the council. Those who had something to say on these subjects, who brought a product hammered on the anvil of strenuous experience, were listened to with eager attention.

(5) Most noticeable of all was the spiritual responsiveness throughout the sessions. Before speakers of spiritual effectiveness the great assemblies were moved as a field of grain is waved by the west wind. A living, enthroned Christ, Saviour and King, received the constant and profound homage of all hearts, and was manifestly the master light of all our seeing.

(6) An international fellowship was evident, and was distinctly promoted by the sessions of the council. Amid national differences of temperament and experience, noticeable, for instance, in the incubus of a state church resting upon our English brethren and their quick response to references to Nonconformity and a free church, there was realized a broad and deepening unity, which cannot be without its influence in the future relations of the English-speaking nations and in the future of Congregationalism.

EDWARD D. EATON.

The American Board's Ninetieth Annual Meeting

Providence, Oct. 3-6

The platform of Union Church had a familiar appearance as the first session opened at 3 P. M., Oct. 3. Drs. Stimson, Packard and Strong and Treasurer Wiggin sat, as usual, at the secretary's table, Vice-President James was in the chair, and the others who took part in the exercises were around him.

The prominent thought in all minds was the late president, Dr. C. M. Lamson, and

of condolence to Mrs. Lamson, and requested Professor Walker's address for publication.

THE SERMON

The large audience-room was well filled at the evening session, and the devotional services were led by Rev. Willard Scott of Worcester. The sermon, by Rev. G. C. Adams of San Francisco, was an earnest setting forth of the working of the Holy Spirit whom Christ brought to men and who brings about the spiritual transformation of men through prepared agencies. The text was John 10: 10, I. e.: "I came that they may have life and that they may have it abundantly." The treatment was textual, emphasizing three facts: (1) Christ came once that the Holy Spirit may fit men to overcome the foes to Christ and his church, which are coming always; (2) Christ came that men may have a new life which is a moral and spiritual power; (3) Christ came that we may have the new life in so great abundance that we can drive Satan from the hearts of men. The interest in the sermon was increased by many pertinent illustrations drawn from literature and life.

ANNUAL SURVEY

The brief account of the twenty missions of the Board, read by Secretaries Barton and Smith, covers nineteen printed pages and contains, besides its summaries, many interesting facts and incidents which ought to be known in all our churches. Secretary Barton truly says that "few even of the corporate members have any just conception of the work of the Board and the completeness of the plant through which we are attempting to reach not less than 100,000,000 of the unevangelized." A worthy tribute was paid to the venerable Dr. Elias Riggs, who has stood at his post in Constantinople for sixty seven years, and during the last year has done a large amount of literary work, including a revision of the Bulgarian Bible, which he translated nearly thirty years ago.

So largely has the educational work become self-supporting that for 128 schools, with nearly 10,000 pupils and 336 teachers, less than \$500 was paid last year by the American Board and Woman's Board. In one boarding school of the Madura Mission sixteen different castes are represented, all sitting on the same benches, eating the same food, which is distributed by the pupils in turn, irrespective of caste. The halls of Anatolia College in Western Turkey are crowded, twice as many coming as possibly can be received; and the increase in tuition fees does not diminish the numbers. These facts are given, selected almost at random, to show the value of this survey for missionary sermons and prayer meetings. They should be studied and prayed over in all the churches.

SECRETARY BARTON'S PAPER

The ground of missionary appeal was discussed in an able paper by Sec. J. L. Barton. He pointed out the changes which have taken place in the conception by Christians of the pagan world, and the consequent change in missionary appeals. He showed that, through the teachings of Christ the fundamental revelations of Old Testament religion were exalted by making the universal and holy Jehovah of Israel the loving and common father of all men; by perfecting the doctrine of sacrifice through himself, the supreme offering for sin; and by fulfilling the Old Testament prophecy that through the chosen race all nations of the earth should be blessed. Christ came to inaugurate a movement whose final command is, Go into all the world and preach the gospel to every creature. He declared the will of God that all nations shall hear of him and receive salvation through Jesus Christ.

Christians must live in accordance with these revealed and fundamental principles of our faith: (1) the fatherhood of God and consequent brotherhood of man; (2) the necessity of personal sacrifice for others; (3) the duty of preaching Christ's gospel to the world. The ground of our appeal must be, not education, not civilization, not humanity to man, not sociological reform, but obedience to these eternal principles of our faith taught by our Lord and his apostles.

THE FORWARD MOVEMENT

The Wednesday evening meeting was notable and unlike any we remember in the history of the Board. Rev. J. H. Selden of Illinois presided. The report of the advisory committee on the forward movement was presented by Dr. L. C. Warner of New York. The object of the committee was to employ a special agent to develop interest in foreign missions among the churches, and especially to secure the adoption of missionaries by particular churches, individuals and families. The committee has secured Mr. Luther D. Wishard as the special representative of the movement. Since he entered on his work, Feb. 1, twenty of the churches visited by him have undertaken the support of individual missionaries. The aggregate gifts of these churches last year were \$4,871, but they have pledged for the coming year \$15,561. Six other churches have also increased their gifts from an aggregate of \$609 to \$1,953. These twenty-six churches in membership and wealth are a fair average of at least 500 of the churches in the denomination.

Following the report, several pastors of these churches told how the new interest in missions was being kindled and cultivated. Rev. Lewellyn Pratt said that the Broadway Church, Norwich, Ct., of which he is pastor, had increased its gifts from \$484 to \$1,400, that it had also added \$1,000 to its contribu-



REV. EDWARD C. MOORE
The new member of the Prudential Committee

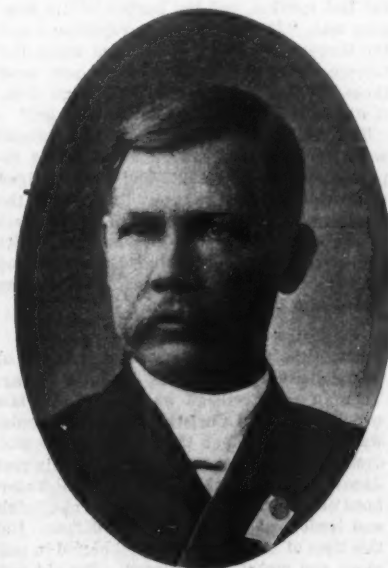
many loving tributes were paid to him. The chair he would have occupied was filled with flowers. The first hymn was the one he gave out last year in the annual meeting at Grand Rapids. The loss sustained by the Board was tenderly suggested in the prayer.

The pastor, Rev. Dr. Wallace Nutting, made a graceful address of welcome, to which Vice-President James fittingly responded. Providence entertains the Board for the fourth time. It met in this city in 1840, 1857 and 1877.

The home department report, by Secretary Daniels, showed receipts from donations of \$490,407, a gain of \$58,918. But legacies were \$85,000 less than in 1898. The total receipts were \$631,198, and expenditures \$692,446. The debt of the Board is \$88,537. Twelve new missionaries are under appointment; fourteen others are about to depart for their fields. The forward movement has been successfully cultivated by its special representative, Mr. L. D. Wishard, and is of great promise. The necessity is pressing that pastors enlarge the thought of the young people in their regard for missions. The council plan for the committee of fifteen deserves hearty co-operation. Some readjustment of income from legacies is imperative that will equalize the income from these sources. Some way should be devised to stir up the interest of the 2,013 churches which gave nothing last year. Only 710 of the 5,600 Sunday schools and 1,644 of the 3,829 Christian Endeavor Societies contributed.

The last hour of the opening session was given to memorial addresses on Dr. Lamson. Mr. James spoke of his sincerity and loveliness. Prof. Williston Walker sketched his career with sympathetic touch. His temper was irenic, his mind spiritual, his service constant and faithful, his life was one of unselfish helpfulness. The crown of all was that he walked with God.

Dr. S. E. Herriek led in a fervent prayer of thanksgiving for so noble a man as Dr. Lamson, and of courage that God gives us such leaders. The Board voted to send a message

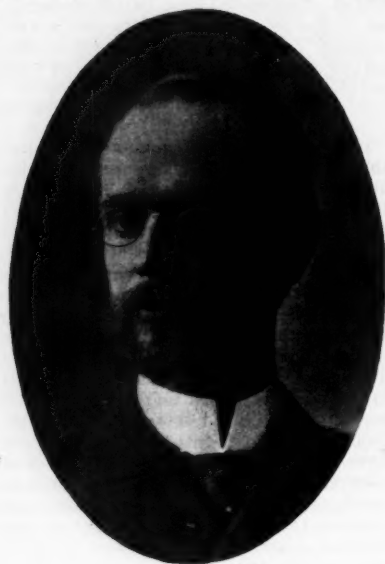


REV. STEPHEN L. DESHA
The eloquent Harvian

tion to the C. H. M. S. and \$500 to the A. M. A. Mr. E. H. Pitkin brought a report of similar purport from the Second Church of Oak Park, Ill. Rev. J. C. Goddard, in a witty and effective address, described the experience of his church in Salisbury, Ct., which has adopted Rev. C. E. Ewing of China as its missionary.

The next feature was nineteen addresses of one minute each from as many missionary student volunteers, who hope soon to go to foreign fields. These young men come from

Amherst College, Yale, Brown and Boston Universities, the Massachusetts Institute of Technology, Hartford and Union Seminaries. They are all stalwart, manly young fellows, and they gave strong reasons why they have chosen to be foreign missionaries. One said, "I am going to Burmah to take up the work which my father laid down with his life." Many said, "The love of Christ constraineth me." Then they put the question, "Are you going to give us the chance to fight where we can fight hardest and longest for Christ's



REV. G. G. BROWN
Who sailed Oct. 7 for Ceylon

sake?" Said one who heard the addresses, "The race is not dying out."

Rev. A. H. Bradford presented reasons why the influence of the church is declining, and eloquently urged the necessity of a campaign of education. "The real forward movement," he said, "is not for money, but to let in the light." Mr. L. D. Wishard was the last speaker, and the burden of his message was, "If these student volunteers and the thousands coming after them reach the foreign field, it will be because you send them. If they never reach the foreign field, it will be because you will not let them go."

The Board voted to continue this special work for another year. The committee reported that already \$3,200 had been pledged to provide for its expense. Presumably the most or all of this was promised by members of the committee. In a few minutes \$1,500 additional of the \$6,000 needed was promised by persons in the audience. The meeting closed at a late hour.

JAPAN

Rev. Otis Cary contrasted the Japan of thirty years ago with the Japan of today. Then in every village was posted the law which prohibited Christianity, and the cross was dragged through the streets, while children were taught to trample on it. This year Japan is received as an equal into the sisterhood of nations, and many prominent officials and leaders of thought are Christians. But this time of change is a critical period in religious and moral development. The old religious and ethical ideas are decaying, and Christianity must be adequately presented to the people in order to save the new-born nation from speedy degeneration and ruin.

Rev. M. L. Gordon said that the Kumiai churches of Japan have a membership of 10,046, of whom 431 were added last year. There are more than 40,000 members of Protestant churches in Japan. Nearly every one of these dates the beginning of his Christian experience since the year 1872, the year Dr. Gordon went to that country. At that time belief in Christianity was punishable by death. Dr. Gordon refuted slanders on Jap-

nese Christians told by English and American writers who have visited that country and told touching incidents of self-sacrifice on the part of many who have devoted their lives to serve their fellowmen for Christ's sake. Rev. Mr. Miyagawa, pastor of one of the largest Kumiai churches, made an eloquent address, speaking in English and bringing the greetings of his countrymen to their American brethren. He said: "You have sent us your best. Our young men are hero worshipers. Our country needs men of lofty character, with high ideals, men of wide sympathy and generous spirit, men of intellectual equipment and ability consecrated to the building of spiritual life and character."

INDIA

Rev. Henry Fairbank of the Marathi Mission showed how caste is a help but much more a hindrance to the spread of Christianity. Christianity is trying to elevate the Mahars by inspiring to a higher moral life by education and by industrial training. The sacraments of baptism and the Lord's Supper are doing much to overturn the institution of caste and to change the social life of the people.

One of the most interesting and effective addresses of missionaries was that by Rev. J. E. Abbott, who gave several illustrations of open doors in India for missionary opportunities which had been left to close again for want of money.

VARIOUS ADDRESSES

The session of Wednesday afternoon opened with a stirring address by Mr. S. B. Capen based on the report of the home department. He marshaled figures showing that the membership of the churches has increased seventeen per cent. in the last seven years, while the gifts to the six societies have decreased twenty-four per cent. He named the chief reasons for the decline: worldliness, extravagance in the home churches taking money which belongs to others, local interests absorbing money out of all proportion to what ought to be given to missionary work, and too great stress laid on educational work in our own country. In pledges for this purpose the gifts of churches, Sunday schools and individuals are mortgaged for years to come. He urged that missionary giving be made more a part of the life of the church. He proposed that the children in the Sunday schools should raise \$100,000 as a twentieth century fund for foreign missions, and that the older church members should raise \$200,000 as a legacy fund. Then let the legacies be distributed over a period of five years and we should have no more debt. This readjustment of legacies was proposed also by others and met with general favor.

Rev. F. E. Clark found cause for thanksgiving and courage in the fact that the gifts of young people were steadily increasing. He heartily approved of the movement to bring into closer personal relations the missionary worker abroad and the missionary giver at home.

Dr. W. H. P. Faunce, the president-elect of Brown, extended fraternal greetings, and invited the members and friends of the board to attend the chapel services and to visit the university at any hour of the day.

Dr. G. F. Pentecost made the closing address on Wednesday afternoon, emphasizing the great fact that the foreign mission enterprise is not an incident, but is fundamental to the mission of the Christian Church. The only justification for the existence of its various ecclesiastical organizations is that they send the gospel to the whole world.

The prolonged exercises of Wednesday morning left space for Dr. A. J. F. Behrends only to compress into a few minutes the substance of the weighty address he had prepared. He declared that the eternal purpose of God underlies, supports and stimulates our own—the purpose to save the world by the preaching of the gospel of Jesus Christ and

the gift of the Holy Ghost. Our supreme need is faith in this eternal, holy, triple alliance. Christ is humanity's past, present and future. He is the kingdom of God on earth.

Thursday morning's session was made full of interest and inspiration by addresses from two of the best known pastors, who are always greeted by eager audiences: Rev. Messrs. Nehemiah Boynton of Detroit and J. E. Tuttle of Worcester. Their text was the annual survey of missions given by the secretaries. The other speakers were Rev. Messrs. J. C. Dorward of the Zulu mission, F. M. Price of Micronesia, Rev. H. J. Bruce of India and Rev. J. E. Abbott of India.

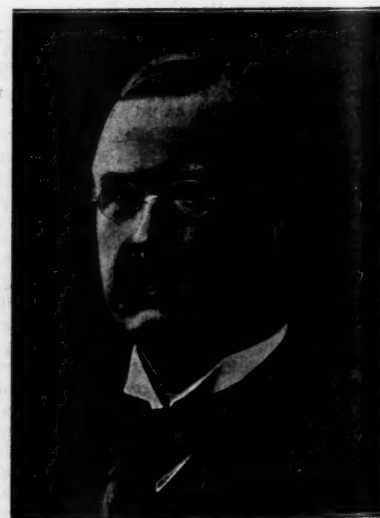
THE COMMUNION SERVICE

There was a sharp contrast in the style of the communion services held at two different churches. In the stately and imposing Central edifice the exercises were of a decidedly churchly character, the officiating clergymen being robed and a precise and somewhat elaborate ritual being carried out. The pastor, Rev. E. C. Moore, presided, and in the distribution of the elements these ministers had part: Rev. F. S. Flitob, D. D., of Buffalo, Rev. J. B. Gregg, D. D., of Colorado, Rev. J. L. Fowle of Turkey and Rev. M. L. Gordon of Japan.

At the Beneficent Church, whose house of worship is of the old New England type, the services were extremely simple, and instead of relying upon the organ and choir Dr. Vose called upon some one in the audience to start a hymn. Here, too, the pastors of home churches and foreign missionaries divided the duties at the table, Rev. G. W. Phillips, D. D., of Rutland, Rev. G. L. Leavitt, D. D., of Wisconsin, Rev. T. Smith of India and Dr. D. Z. Sheffield of China. Both churches were well filled, and many a heart was warmed to new devotion.

ELECTION OF NEW MEMBERS AND OFFICERS

An excellent proportion of the 185 corporate members registered, attended the business meeting and manifested a keen interest in all the proceedings. In presenting the list of new corporate members Rev. W. H. Davis, D. D., chairman of the committee that nominated



LUTHER D. WISHARD
Leader in the Forward Movement

them, explained pleasantly the new departure in the selection of a representative of the Canadian churches which are now contributing to foreign missions through the Board and are furnishing to it men. The naming of a Hawaiian laymen who would stand for the "rich and rare fruitage" of the early missionary work of the Board was also justified, as well as the recognition of the Welsh churches in Pennsylvania for the first time as being the just due of the 100 churches of that nationality in that State. The fact that of the twenty

persons named five were women was not overlooked by the attentive audience, though no public comment was made, and when the ballots came in there appeared to have been but little scratching of the ticket proposed, the teller simply announcing that "144 ballots were cast and all the candidates received a sufficient number for election, there being sixteen scattering votes." The persons chosen as corporate members were:

Mr. George E. Hilbrook, New Hampshire, Pres. George Harris, Rev. Doremus Scudder,



REV. J. D. TAYLOR
Who sailed Oct. 11 for the Zulu Mission

Mr. Mortimer B. Mason, Miss Abbie B. Child, Pres. Caroline Hazard, Mrs. Alice Freeman Palmer, Massachusetts, Rev. Edward C. Moore, Rhode Island, Rev. Everett E. Lewis, Ex Gov. L. A. Cooke, Mr. George B. Burrall, Connecticut, Mr. Elliott C. Hall, Dr. Grace L. Kimball, New York, Rev. Thomas C. Edwards, Pennsylvania, Pres. John Henry Barrows, Ohio, Mrs. Mary P. H. Leake, Illinois, Mr. O. H. Ingram, Wisconsin, Rev. Frederick E. Hopkins, Iowa, Mr. Peter C. Jones, Hawaii, Principal J. H. George, Canada.

The unoccupied moments while the ballots were being counted were utilized by Rev. F. B. Makepeace and Dr. Elijah Horr to agitate in behalf of a campaign among the young people, who, it was alleged, would give liberally to the Board if systematically called upon. It was therefore voted to instruct the Prudential Committee to initiate effort in this direction, and to designate a Sunday in January when in every Sunday school contributions shall be taken for the Board. The intimation on the part of both the above speakers that the young people were neglected brought Rev. John De Pen to his feet, with the rejoinder that the Woman's Board is faithfully instructing the youths of the land from the cradle roll up. He thought that the work of the Woman's Board as a whole is not sufficiently known or appreciated by pastors.

When the moment came for the nomination of officers there was hardly any one unacquainted with the fact that the nominating committee had agreed upon Mr. S. B. Capen as successor to Dr. Lamson. Hence its chairman, Dr. Henry Hopkins, simply read the list of nominees and balloting was at once proceeded with, delayed only by a motion from Rev. F. S. Fitch, D.D., that the ticket be divided and the president voted for on a subsequent ballot. That motion, however, was lost by a vote of thirty-seven to sixty-eight. The list of officers as proposed was then elected, Mr. Capen receiving 115 votes for president and Mr. James 134 votes for vice-president out of a total of 137 cast. The nineteen scattering votes for president were divided among eight men. Dr. A. J. Lyman received five

and Pres. John H. Barrows four. The only change on the Prudential Committee was the substitution of Rev. E. C. Moore, D.D., of Central Church, Providence, for Rev. J. G. Voss, D.D., who declined re-election. The announcement of Mr. Capen's election was heartily applauded, and Vice-President James improved the opportunity before resigning the gavel to Mr. Capen for the evening meeting to thank the Board for the genuine kindness, the great sympathy and the warm support accorded him during the meeting, to which he had looked forward with trepidation. His judgment had been that an entirely new ticket for president and vice-president should be selected, but he had yielded to earnest solicitation to continue in his present office, and he pledged himself to serve another year and do what he could for the divine Master and for the Board.

THURSDAY EVENING

Historically, the Thursday evening meeting has always marked a culmination of interest, being notable for the presidential address then forthcoming. None this year was expected, but in point of dignity and solid worth the session marked no retrograde. Mr. Capen's fortunate words in accepting his new honor, the appearance of the Hawaiian delegation and the delightful addresses of their representatives, together with Secretary Wardlaw Thompson's straightforward, manly and sincere address, made up a program very satisfying to the large audience.

Mr. Capen spoke quietly but with force and tenderness, and those who heard him for the first time gained the impression of a man of humble spirit surrendering himself to a great duty. After acknowledging the honor conferred upon him, he said that his heart was touched most by the pressure of the new responsibility. He was impressed and cheered with the fact that the movement for his nomination took its rise, not among his personal friends in Boston, but in distant sections of the country among men some of whom he knew only by name. He had been praying for days that if this selection was not God's will he would interpose some barrier, but he now accepted the trust, not merely from the hands of those who chose him, but from God, and he pledged himself to make all other matters, religious and civic, yield to the claims of his new position. He spoke directly to the pastors, urging them to kindle the passion for missions in their churches. The interested pastor makes the churches interested in missions. His brother laymen he urged not to wait for the coming of Mr. Wishard and others of the forward movement committee, but to start a forward movement in their own churches and, imitating Alpheus Hardy, devote their business talents to making money for God. His final word was an exhortation to stand and work together, ignoring every difference and distinction in order that in the opening century more might be accomplished for Christ than ever before. Until the gospel is preached to every creature the American Board will not disband.

It was only an episode in the evening, but one full of suggestion and inspiration, when the five men who composed the delegation from Hawaii to the International Council were introduced by one of their number, Rev. Stephen L. Desha, and their Christian experience and service were depicted in his eloquent but broken English. He made a decided hit with the audience. His cheery and whole-souled manner won general favor, and his allusions to the Hawaiian Islands as the youngest and fairest of the daughters of Columbia, and to Old Glory floating over the mountains and valleys and people of the islands proved captivating. He was supplemented by Rev. O. P. Emerson, who set forth more definitely the actual status of the missionary movement in Hawaii.

The main address of the evening was by Rev. Wardlaw Thompson, who during his attend-

ance both on the International Council and on the Providence meetings became personally known to many, and has never failed to commend himself because of his singular modesty, balance and earnestness. He did not undertake to make a formal oration, but was all the more effective because he gave forth the things uppermost in his heart and mind. He had been struck with the similarity of the problems before the Board and his own organization, the London Missionary Society. He recalled the fact that the earliest missionaries from England to India had to go via the United States, on account of the opposition of the East India Company, and he expressed gratitude for the help our country had rendered under those circumstances. Alluding to the many high-sounding declarations of Anglo-American comity, he declared that the one thing which will keep the two countries from quarreling and will knit them together is the great work of Jesus Christ. In passing he paid a tribute to Mr. Capen, who, he said, had impressed the English delegation, first, with his conspicuous business ability, second, with his unfailing courtesy and, third, with his power of public speech.

Going back again into history he found special interest in the fact that the first New England missionary society was formed by Puritans, and that in it Cromwell, the great Puritan, took a deep interest, and carrying out his orders the churches in England contributed 12,000 pounds for this work. He urged careful training of the young, and believed that large gains would come, not only in immediate gifts but in the personal dedication of our youth. He spoke next of the three periods in the history of every mission: the initial stage, when the people to whom the missionary goes are suspicious or prejudiced, and the final stage, when the Christian worker has become so successful as to leave the work with an indigenous church; but between those two stages is another, when missionary work has outgrown suspicion and reached an energetic condition. In it the missionary society has to multiply its various agents and agencies as rapidly as possible. It is a period of great anxiety but of great joy and hopefulness.

Mr. Thompson drew upon his extensive



DR. JAMES B. MCCORD
Who sailed Oct. 11 for the Zulu Mission

travels to illustrate the opportuneness of the present moment in foreign missions. Corroborating what was said at other times in the sessions regarding the willingness of distant nations to listen to the truth, he said, "Where our fathers could get only a foothold here and there, we have the whole world before us, and the question is, Shall we be equal to our opportunity?"

Continued on page 551.

A New Hampshire Broadside

Consulting Editors: Rev. S. L. Gerould, Hollis; Rev. E. B. Burrows, Penacook; and Rev. W. F. Cooley, Littleton

The New Phillips Church at Exeter

The new house of worship at Exeter has just been dedicated. The church is named in memory of John Phillips, a leader in its formation in 1744 and founder of Phillips Academy. It was organized as the result of the preaching of the great evangelist, George Whitefield, who preached here his last sermon the day before he died, Sept. 30, 1770. On the anniversary of his death this new house was dedicated.

About 750 people crowded the building. Hon. W. P. Chadwick spoke for the building committee, and Rev. A. P. Bourne for the church. Rev. G. E. Street offered the prayer, Rev. John Brown, D. D., of Bedford, Eng., preached the sermon and Dr. H. C. Hovey of Newburyport read several valuable letters concerning Whitefield's last visit to Exeter. An elaborate musical program was a feature of the occasion, a chorus of forty voices being assisted by soloists and orchestra. The consecration was completed when on Sunday afternoon the members of the First Church

At the chancel end is a great Gothic window of stained glass, a memorial to Mary E. Lewis. The central panel contains the figure of Christ with hand uplifted in blessing. A high, paneled wainscot of dark wood runs completely around the walls. The richly-cushioned pews are divided by a broad central aisle and two half aisles at the side, and they will seat 400 persons.

The chancel screen and furniture are exquisitely carved in quartered oak. The pulpit and the reading desk are gifts of the Phillips family, and the communion table is a memorial to Rev. Isaac Hurd. Back of the chancel is the choir gallery. At one side will be placed a magnificent organ, the gift of Mrs. Cora K. Bell, and on the opposite side is the pastor's room, with walls and ceiling of quartered oak. Into the latter are built five oak timbers taken from the Old South Meeting House and Faneuil Hall at their recent remodeling. The chapel and primary room are bright and commodious.

The tower entrance, with its mosaic floor,



joined Phillips Church in an impressive communion service.

It is just four years since the corner stone was laid, the late Prof. B. L. Cilley being chairman of the building committee. The services then were of a peculiar interest, owing to the participation of representatives of eleven of our leading schools and colleges, each furnishing an inscribed foundation stone. The address was made by President Tucker.

The building is of seam-faced granite laid in large, irregular blocks, with trimmings of Nova Scotia sandstone and roof of green slate. The architects, Cram, Goodhue & Ferguson, have followed the perpendicular Gothic of the fifteenth century, adapting it to modern conditions. The exterior has a marvelous dignity and grace, the severe simplicity of the lines being relieved by the delicate tracery of the windows and the rich carving about the doorways. The stone tracery of the east entrance is the gift of Mrs. Nathaniel Gordon, and the carved doorway beneath is the gift of Prin. H. P. Amen.

The interior is rich and beautiful. The lofty timbered roof presents a succession of great arches, each resting on stone corbels, delicately carved with figures of singing angels, the gift of Mrs. Cora K. Bell. From the arches project graceful lanterns of wrought iron, the gift of John K. Cilley of New York.

lofty timbered roof, high-paneled walls, winding Gothic stairway, stained glass window and great hanging lantern compels admiration. Above the chapel is the parish parlor, a beautiful room, with dark timbered ceiling and open fireplace. The kitchen adjoining has every convenience.

Space fails to speak of the other special gifts and memorials which have been built into the structure, which though new is thus already rich in historic associations. It represents a distinct advance in the church architecture of the State. The total cost of the land, building and furnishings is \$50,000.

B.

New Hampshire C. E. Convention

The fourteenth annual convention at Newport, Sept. 25-27, was characterized by the prominence of open parliaments and schools of methods. A willingness was shown to respond to the appeals from the State officers for funds to organize the State more completely, in the fifty dollars subscribed in addition to society pledges. The reports from the State departments showed progress and outlined work to be done when the State finances are equal to it. Many of the smaller societies made admirable showing.

The addresses were helpful and inspiring. General Secretary Baer gave a heart to heart

talk. He also conducted the Quiet Hour. Rev. W. T. McElveen was especially pleasing in the two addresses which he gave. W. E. Witter, New England secretary A. B. M. U., and Miss Margaret Leitch of Ceylon presented missionary interests. New Hampshire pastors were well represented. The local committee left nothing to be desired in the way of hospitable entertainment. A delightful tour of Blue Mountain Park, the famous game preserve of the late Austin Corbin, was taken after the convention closed.

The officers for the ensuing year are president Allan M. Wilson, Manchester; vice-presidents Arthur B. Cross, Concord; Rev. John E. Smith, Keene; Rev. James Alexander, Newport; secretary and treasurer Frank W. Lund, Nashua.

A. B. C.

Cheshire County Movements

Apropos of the many recent changes of pastorate in this corner of the State, considerable discussion has been caused in our circles over the matter of the average shortness of pastorates as compared with ten or twenty years ago, and the growing tendency not to settle pastors. Just now the average pastorate hereabouts is much under ten years, probably not more than six or seven, while formerly long pastorates were altogether the custom. Terms of forty or fifty years' duration were common in early times, as illustrated by the half-century incumbency of Rev. Z. L. Barstow, D. D., at First Church, Keene, the nearly fifty years pastorate of Rev. Dr. Burnham in Rindge and many others. Now scarcely a Congregational pastor in the county has preached in his present pulpit more than five years.

A notable exception, however, is the pastorate of Rev. W. W. Livingston at Jaffrey Center, who has lately celebrated his quarter-century anniversary. His sound orthodoxy and able pulpit ministrations are thoroughly appreciated, as well in the county at large as among his own people, and it is well known that he would have filled a much larger field had he not returned from missionary work in Turkey in broken health. But the sphere of his usefulness is not limited to his church, town or county, for during several months of the year summer visitors from the cities comprise a good part of his congregation. Mr. Livingston is a gifted sermonizer and orator, has done valuable work in local historical lines, is looked on as the "bishop of Cheshire County," a Nestor among the clergy, and a tried friend and a judicious adviser. The celebration was an event of note both for the church and the county.

Extensive repairs have been in progress for several weeks on the interior of First Church, Keene, preparatory to the assumption of the pastorate by Rev. E. P. Drew, late of Elmhurst, Ill. It was expected that the repairs would be completed so that Mr. Drew could occupy the pulpit the first of this month, but that proved impossible of accomplishment. The meeting house will probably be opened again next Sunday. The changes include the repainting and kalsomining of the auditorium, the laying of new carpets and placing of new cushions and other improvements, together with a thorough renovation of the lecture-room. Rev. Lysander Diekerman, D. D., of New York city has had charge of the midweek prayer meetings at First Church during the summer, being a summer visitor here, and on the evening of Oct. 4 addressed a union meeting at Second Church on Impressions Received from the International Congregational Council.

The dismissal of Rev. Archibald McCord, at his own request, from Second Church pastorate has been a matter of deep regret on the

part of the majority of the church members, who thoroughly appreciate his able and broad-minded sermons and kindly ministrations. No movement has yet been made looking to the securing of a new pastor. E. W. W.

The Summer Is Over

Just at this time it is a pleasure to testify to the good received from the influx of summer visitors during July, August and September. While some demoralizing effects upon the country community from this temporary inflow are recognized, as only those who serve churches in such a place can recognize them, yet we believe the good influences set in motion far outnumber all others. In a measure and for a time the problem of country churches in the summer resorts is solved. It might even be said that in some instances the summer solves the problem of the whole year.

In the first place the town itself is benefited permanently by extending its hospitality to visitors three months in the year. The streets have cement, brick and plank walks; electric lights shine forth, and even the homes are benefited by them; a system of water supply and sewerage is added, and four months of the year the locomotive whistle is heard oftener at the street crossings and the mail service is more than doubled.

The visitor demands these things and is attracted by them, and the commonplace little village becomes famous for its neatness, thrift and beauty. The resident population has learned many things from the outside world, and as a result has a higher standard of life both from an educational and moral point of view.

There is also great benefit to the churches. Like so many smaller villages, were it not for the visible financial aid the churches would be compelled to unite their forces. Now because of the generous gifts of visitors more men and women hear the word of God each Sunday, more homes are touched by religious influences. Here the noted preachers kindly consent to preach during the summer, and touching other lives transmit their thoughts to all corners of the world.

Thus the beautiful streets, bordered by beautiful houses, and the church services, attended from January to January, all speak of the permanent, lasting benefit derived from the two or three thousand summer visitors who spend their vacation in our midst. Observation and experience seem to testify of permanent benefit to church, town, State and nation from opening the doors to summer visitors.

Bethlehem, N. H.

B. F. G.

Pelham's Great Loss

The church and parish in Pelham are sorely bereaved by the sudden death from heart disease, Oct. 4, of Rev. Augustus Berry, after a pastorate of thirty-eight years. He was born in Concord in 1824, but spent most of his early life in Henniker on his father's farm. After preparatory studies at Henniker and Franconia Academies, he entered the sophomore class in Amherst College, graduating in 1851. He then taught successively the academies at Limerick, Me., Lyndon, Vt., and Mont Vernon for nine years, meanwhile studying theology privately. He was ordained pastor at Pelham, Oct. 30, 1861. The fact of his continuance in the pastorate so long is sufficient proof of his ability as a preacher, his social qualities and his great worth as a man and Christian endearing him to his people. Though gentle in manner and amiable in disposition, he was, nevertheless, positive in his religious convictions and conservative in his theology. He made many friends and wielded a commanding influence for good. His loss to the church, town and county will be deeply felt. He was twice married, his last wife surviving him.

New Pastors Here and There

During the past few weeks several of the churches of the State have called new pastors to their pulpits. Among the three or four new leaders who have already taken up their duties are the following.

Lyndeboro enters upon a new period of labor under Rev. A. M. Rookwood, the son of a minister whose charge was at Rensselaer Falls, N. Y., where the son was born in 1874. The family moved in 1883 to Oregon, where the father engaged in work at Oregon City under the Home Missionary Society. Shortly after the young man's ordination on Sept. 6, 1899, the father died. At Willsburg, Ore., Rev. A. M. Rookwood prepared for college at Portland Academy, helping on a farm during the summer. In this place also he obtained his first experience in active Christian work with a Sunday school and a C. E. Society, which ultimately grew into a church. Here also he felt his desire to enter the ministry. He entered the sophomore class at Amherst in 1893, graduating in 1896. After a summer at home he spent three years at Andover, and



REV. ARDEN M. ROCKWOOD

immediately after graduation came to Lyndeboro.

This field is a good one for work and growth, although small and scattered, but it affords a good opportunity to study and work out the problem of the country church.

Center Harbor has lately settled a new pastor, Rev. E. L. Baker. He is a native of this State, Enfield having been his birthplace in 1868. After attending the Enfield schools he graduated from New Hampton Institution, attended Bates College and later entered Andover Seminary, graduating in 1894. During his senior year at Andover Mr. Baker had charge of the work at Gilmanton, N. H. He was called at once to First Church, Draught, Mass. During the four years and more spent there the membership doubled, the Sunday school enrollment trebled and the general work became well organized. He began work at Center Harbor last July and was recognized by council Sept. 12, three former pastors participating.

Center Harbor is one of the most beautiful resorts of the Winnepesaukee Lake region. A great many people of the best class spend their summers here. They help the church, not only financially, but by their attendance at services. This is the only church of any name in a region five miles long and about four wide and by district meetings it is able to extend its positive influence far over the hills. Its substantial membership represents much of the best country life.

[For news items see page 544.]

A View Ahead

Our Notable Advance Offer

Last week this corner noted an opportunity which the friends of *The Congregationalist* will do well to emphasize. Perhaps you failed to see it. Let us repeat:

TO A
NEW SUBSCRIBER WE
WILL SEND THIS PAPER
FROM NOW UNTIL JANUARY 1, 1901.
FOR TWO DOLLARS,
CLUB RATE

Take a View Ahead. Next year—just as in the past—*The Congregationalist* will be a necessary part of your mental and spiritual equipment. Why not bless your friends with its weekly call? In many households in your church and neighborhood this journal would be appreciated, IF INTRODUCED. Write us for sample copies.

A wide View Ahead would place this paper in every home in the parish. The time to act is NOW. Every week of the delay curtails the length of the subscription one issue. Your View Ahead should be followed by prompt action.

Our Notable Advance Offer deserves recognition from all who know the influence of Christian literature. When this is supplemented by that which makes efficient the denominational service rendered the churches, the significance of the offer is the more apparent.

We shall be glad to appoint an Agent in your church if one is not at work. Shall we send you our new leaflets, coin cards for trial terms, etc.?

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Boston. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer. AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House, Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. P. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House Boston.

THE CONGREGATIONAL CHURCH UNION OF Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesy, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1837. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

Life and Work of the Churches

Meetings and Events to Come

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, Oct. 16, at 10 A. M. Subject, The Philippines. Speaker, Rev. Peter MacQueen, war correspondent on Gen. Lawton's staff.

WORCESTER SOUTH CONFERENCE, Upton, Oct. 26.

WORCESTER CONFERENCE, N. Reading, Oct. 24.

NORFOLK AND PILGRIM BRANCH W. B. M., quarterly meeting will be held at Braintree, Wednesday, Oct. 18, morning and afternoon.

INAUGURATION OF PRES. ARTHUR T. HADLEY, at Yale University, Oct. 18.

THE TWENTIETH ANNUAL MEETING OF THE WOMAN'S HOME MISSIONARY ASSOCIATION will be held on Wednesday, Oct. 25, in Berkeley Temple, Boston. Sessions at 10.30 and 2. Basket lunch. All are invited. Louise A. Kellogg, Secretary.

AMERICAN MISSIONARY ASSOCIATION, Binghamton, N. Y., Oct. 17-19.

W. C. T. U. NATIONAL CONVENTION, Seattle, Wn., Oct. 20-25.

OPEN AND INSTITUTIONAL CHURCH LEAGUE, Metropolitan Temple, New York, Oct. 31, Nov. 1.

PILGRIM CONFERENCE, missionary session, Plympton, Oct. 17, morning and afternoon.

FALL STATE MEETINGS

Additions or changes should be sent in at once.

Utah,	Salt Lake,	Oct.
Nebraska,	Holdrege,	Monday, Oct. 16.
Wyoming,	Douglas,	Tuesday, Oct. 17.
California,	San Francisco,	Tuesday, Oct. 24.
Oregon,	Eugene,	Tuesday, Oct. 24.
Maine,	Auburn,	Tuesday, Oct. 31.
Alabama,	Gate City,	Wednesday, Nov. 8.
Colorado,	Denver,	Tuesday, Nov. 14.
Connecticut Conf.,	Hartford,	Tuesday, Nov. 21.

MASSACHUSETTS FALL CONFERENCES

Pilgrim,	Plympton,	Oct. 17.
Hampden,	Chicopee Falls,	Oct. 10.
Norfolk,	Weymouth and Braintree,	Oct. 23.

MAINE CONFERENCES

York,	Buxton,	Oct. 16, 17.
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Y. P. S. C. E. FALL STATE CONVENTIONS

Connecticut,	Putnam,	Oct. 13-15.
Massachusetts,	Springfield,	Oct. 17, 18.
Illinois,	Rockford,	Oct. 19-22.
Wisconsin,	Janesville,	Oct. 19-22.
Vermont,	Woodstock,	Oct. 24-26.
Delaware,	Middletown,	Oct. 25-27.
Minnesota,	St. Cloud,	Oct. 26-29.
Missouri,	Springfield,	Oct. 27-29.
Nebraska,	Kearney,	Oct. 27-29.
Maryland,	Baltimore,	Nov. 14-16.
Indiana,	Richmond,	Nov. 30-Dec. 3.

SUNDAY SCHOOL CONVENTIONS

Rhode Island,	Providence,	Oct. 17, 18.
Maine,	Portland,	Oct. 24-26.
District of Columbia,	Washington,	Nov. 13-15.
New Hampshire,	Keene,	Nov. 14-15.
Massachusetts,	Boston,	Nov. 14-16.
Michigan,	Battle Creek,	Nov. 14-16.
California (Southern),	Riverside,	Nov. 16-18.
Utah,	Salt Lake City,	Dec. 1-3.

AMERICAN MISSIONARY ASSOCIATION.—The Fifty-third Annual Meeting will be held in the First Congregational Church, Binghamton, N. Y., Oct. 17-19. President, F. A. Noble, D. D. This annual convention will hold its first session Tuesday afternoon, Oct. 17. The annual sermon will be preached Tuesday evening. Preacher, Cornelius H. Patton, D. D., of St. Louis.

The annual survey of the executive committee, comprising a vast amount of information concerning the interesting missionary developments during the year, will be presented. Missionaries from the different fields will be present to tell the story of the work in school, church, shop and farm, and the progress of the kingdom as they have witnessed it. A memorial service in honor of Sec. M. E. Strieby, D. D., will be held. Jubilee singers will render the quaint and pathetic songs of the old plantation life.

Interesting reports upon the opening work in Porto Rico will be presented by those who have visited the islands. The Antilles are now a field for our Christian civilization, and are demanding of us educational and evangelizing work. The American Missionary Association has responded to this imperative demand, and is sending missionaries to Porto Rico. The report of this opening work will be of especial importance to this fifty-third annual meeting.

Thursday afternoon there will be an interesting meeting of the Woman's Bureau. Representative women from the churches and missionaries from the field will present papers. A rally of young people's societies will be an important feature of the meeting. Special rates will be furnished by the following associations: Trunk Line Association, New England Passenger Association, Central Passenger Association and the Southern Passenger Association. For full information concerning rates inquiries should be directed to Mr. C. A. LaDue, Binghamton, N. Y. Chairman of committee on entertainment, Dr. G. W. Greene, 172 Court Street, Binghamton, N. Y.; chairman of committee on arrangements, Mr. F. C. Tilghast, 203 Front Street, Binghamton, N. Y.

FROM SPRINGFIELD, MASS.

The churches as a whole were never under the leadership of more active or efficient men. All but two of the pastors have been installed within the last five years. In 1894 South and First obtained, respectively, Drs. Moxom and Goodspeed; Rev. D. L. Kebbe came to Emmanuel in 1895; Rev. A. E. Cross became pastor of Park in 1896; French Church obtained Rev. T. S. St. Aubin in 1897; Hope and the Swedish church added as their pastors in 1898 Rev. Messrs. Woodrow and Lindstrom, respectively; and this year three new leaders have already been added to the list—Rev.

Messrs. Hadlock at Olivet, De Berry at St. John's and Hall at North.

INSTALLATION AT NORTH CHURCH

Rev. N. M. Hall, installed over North Church Oct. 4, was born in Manchester, N. H. After the preliminary schooling in his native town he went to Dartmouth, and graduated in 1888. From Andover Seminary he graduated in 1891.

Called to the professorship of English literature in Iowa College, he felt that his work would have greater influence if he were a minister, and so he was ordained in 1891 at Franklin Street Church, Manchester. After two years at Iowa College, he resigned on account of ill health. Later he accepted a call to the First Presbyterian Church, Oneonta, N. Y., remaining four and a half years, when he came to Springfield. This first pastorate was attended with marked success—the Sunday school membership was doubled, a Boys' Brigade resulted in the deepening of the spir-



REV. N. M. HALL

itual life of the boys, the young people's society became especially active, and there were many accessions to the church. The new pastorate at North Church, to which Mr. Hall came in July of this year, already gives promise of results quite as striking. He has already won the affections of his people.

Mr. Hall's statement of belief was exceptionally clear and concise, and was followed by an unusually small number of questions. The church was tastefully decorated for the installation services with banks and bouquets of wild flowers and autumn leaves, palms and ferns. A large congregation was present, increased considerably, no doubt, by the fact that President-elect Harris of Amherst College was to preach. The sermon was on the remission of sins. Previous to the sermon President Harris spoke cordially of his confidence in the spirit and ability of the new pastor. Rev. Dr. Moxom also spoke, defining the work of the ministry. On Friday of the same week the church gave a reception to Mr. and Mrs. Hall.

COUNCIL ECHOES

The International Council has had a wholesome effect upon western Massachusetts. First Church listened to two quickening sermons from Rev. Dr. Mathias Lansdown of London, and several other members of the council spoke in different churches. Dr. L. D. Bevan of Australia addressed the students of Mt. Holyoke College and also was the guest and principal speaker at the meeting of the Connecticut Valley Club, which met with the First Church at Northampton,

Monday, Oct. 3. His address was upon The Mission of Modern Congregationalism, and he was listened to with close attention by the large number at the club. Rev. Alfred Rowland of England also spoke, recounting the work and growth of the churches in England.

THE FALL WORK

The local pastors are renewing their activities with increased zeal at the beginning of their fall work. Several have announced special courses of sermons for their evening services. Rev. F. L. Goodspeed of the First Church has issued folders outlining a course for the remainder of the year. This includes a praise service the first Sunday evening of each month and ten sermons to young people on the other evenings, with the following subjects: Some Modern Anakim, Literature and Character, The Revelation of the Face, The Value of an Ideal, Christian or Infidel, Patience and Permanence, The Man a Young Woman Wants for a Husband, The Woman a Young Man Wants for a Wife, The Art of Home-Building, The Call of the Twentieth Century to the Young People of Today. Rev. E. H. Hadlock of Olivet Church has announced five sermons on Men of Faith and Force, or Great Christian Heroes, to alternate with talks on practical subjects. These are the five subjects: Admiral Dewey, the Christian Hero of Today, Gustavus Adolphus, the Hero of Sweden, Oliver Cromwell, the Hero Protector, Henry Havelock, the Hero of Lucknow, Charles George Gordon, the Hero of Sudan. Rev. H. G. Pillsbury of Second, Chicopee, is giving a course of twenty lectures on Some Movements of Religious Thought Since the Reformation. D.

THE ANNIVERSARY AT BARTON, VT.

The twenty-fifth anniversary of the dedication of the church building at Barton was observed Sept. 29. A historical paper was read by F. W. Baldwin, Esq., and an address, The Place of Laymen in the Local Church, given by Rev. J. M. Dutton of Newport. The church, organized in 1807, led a feeble existence for many years. The first pastor was installed in 1825. The church has occupied three houses of worship. The present one at the time of its erection was the finest in the county. The growth of the village has brought the church to a position of strength, the only other Protestant organization being Methodist.

A sermon was preached by Dr. W. A. Robinson of Middletown, N. Y., whose first pastorate was here during the years when there was agitation for a new house of worship. Twenty-five years ago he preached the dedication sermon. Letters of greeting were read from former pastors, Rev. Messrs. Lawrence Phelps, C. B. Moody, S. V. McDuffee and G. W. Kelley. The pastors of most of the churches in Orleans County were present. The women served a bountiful supper to about 200 guests, and a social time followed.

The present pastor, Rev. R. L. Sheaff, now in his third year of service, gave an address of welcome. M.

THE WASHINGTON GENERAL ASSOCIATION

It convened Sept. 28-Oct. 1 at Spokane, the metropolis of the inland empire. The meetings were held in the spacious auditorium of the Westminster Church, though the three local churches co-operated in entertaining the delegates delightfully.

Prof. C. E. Newberry was elected moderator. Contrary to custom, the meetings were held over Sunday, and these grew in interest to the end. The subjects were intended to deepen the spiritual life and stimulate Christian activity. The sermon, preached by Rev. George Kindred, was an earnest presentation of Christian Holiness, followed by a stirring address on The Elements of a Good Association Meeting, by Rev. W. C. Merritt.

The narrative of the churches and the reports showed that, though the year was not noted for aggressiveness in the organization of new churches, because of the lack of men and means, yet there had been expansion. Five new churches had been organized, an equal number of new buildings erected and a larger number repaired. The result of the last year's work in the educational institutions was gratifying. It demonstrated the wisdom of the removal of Puget Sound Academy from Coupeville to Snohomish. Recent changes at Woodcock Academy, Ahtanum, have given new life to that institution, and Eells Academy at Colville has opened this fall with double the number of students of a year ago. Whitman College is entering upon a new era of power and prosperity. The enlarged campus recently purchased, the memorial hall and boys' dormitory, soon to be ready for use, will give it a commanding place among the higher institutions in the State.

Rev. A. A. Doyle made an address on Cushing Eells and Eells Academy, and President Penrose of Whitman on Our Educational Opportunities in the Pacific Northwest. The subjects which provoked the most discussion were Congregational Fellowship and How to Maintain It, by Rev. G. E. Atkinson; How Much Organization Should a Church Have? by Rev. Messrs. B. S. Winchester and J. P. Cary; Co-operation of Our Denominational Agencies, by Rev. Messrs. J. T. Nichols and W. Davies; Has the Time Come for the Division of the State Association? by Rev. J. D. Jones. Are Congregational Churches Giving Due Attention to Philanthropy? proved a subject of interest. The Religious Demands of New Fields brought reports from Alaska by Rev. Samuel Greene, from Big Bend and Okanogan by Rev. W. E. Young, from Northern Idaho and Western Montana by Rev. W. C. Fowler, with results of special investigations from the general workers, showing that religious destitution still exists in large regions of this country. Personal Religion was considered as the basis of church and missionary prosperity, as a necessity to the religious life of a family and the devotional life of the church, by Rev. Messrs. G. H. Newman, J. T. Percival and Frank McCaughy, respectively. This was followed by a consecration meeting and Lord's Supper, an occasion of deep spiritual power.

Each session was opened by a devotional half-hour, which proved to be times of refreshing from on high. Rousing addresses were delivered on Loyalty to Our Missionary Boards.

The woman's meeting on Sunday afternoon was of great interest, as Mrs. Davis, Mrs. Stevens and Mrs. Penrose presented the various phases of missionary work. Dr. Hall, now a resident of this city, gave a graphic description of his five years' labor as medical missionary in China. The Union Christian Endeavor meeting, led by Rev. Edmund Owens, and the addresses on Tendencies Which Counteract the Influence of the Church and What Lack I Yet? by Rev. H. C. Mason and Moderator Newberry, were a fitting climax.

J. E.

OF SPECIAL NOTE THIS WEEK

What an Illinois church has done without special evangelistic meetings.

Hartford Seminary's fine start.

A rousing collection for the Board in Newtown.

FROM FOREST GROVE, ORE.

Last year Pacific University opened with an enrollment of 230 students, but the attendance this year bids fair to surpass these figures. This increase emphasizes strongly one of the crying needs of the institution—a boys' dormitory. Every vacant room, every available boarding place in the town is called into use, and it is not the least of the tasks of the faculty to find homes for those entering the school. When some generous friend of the college shall have placed on the campus a commodious home for the young men, a load will

be lifted from President McClelland and many a parent will be relieved of anxiety regarding the surroundings of his boys. The academy building, which through the generosity of an Eastern friend is being enlarged and remodeled, will be an ornament to the campus and will greatly facilitate the work of that department. Professor Craig, the new instructor in the academy, is winning golden opinions.

But the interest of Congregationalists is not wholly centered in the school. The church, which for the past year has been acceptably supplied by Rev. Samuel Freeland, has been gladdened by the coming of Rev. Morton D. Dunning to the permanent pastorate. Mr. Dunning and his accomplished wife have already won the confidence of their people, who enter upon the work of the year with new courage. During the summer church parlors have been constructed, and on the first Sunday after the beginning of school these were opened into the main room to accommodate the crowd of young people who listened with eager interest to the earnest words of their pastor.

C. F. C.

THEOLOGICAL SEMINARIES

Hartford

Thus far 21 Juniors are enrolled. The total enrollment is over 70, the largest in the history of the institution.—All of the faculty members are back

and in good health.—All the members of last year's class have been settled but two, who are considering fields.

Yale

Each year brings in a larger number of men who have been several years in the pastorate. They know their needs and appreciate their opportunities.—The mission study class numbers over 20 and will be taught by J. P. Deane, '98, using as a text-book Japan and Its Regeneration.—Last week the students were addressed by Rev. Joseph Robertson of Australia. Among other visitors from abroad last week were Drs. Bevan and MacKinnell.—Professor Fisher will deliver the address at President Hadley's inauguration.

CONFERENCES AND ASSOCIATIONS

Vt.—Rutland Conference, at Brandon, Sept. 19, 20, had as subjects: The Kind of Hearer I Like, The Kind of Preacher I Like, and Benevolent Work. The Woman's Board and the W. H. M. U. each had an hour. The conference sermon was preached by Rev. C. E. Hitchcock.

CLUBS

Mass.—The Lowell Club held a meeting, Oct. 2, at Eliot Church, Pres. C. W. Huntington in the chair. The topic of the evening was No License and ad-

Continued on page 544.

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are made with Royal Baking Powder, and are the most appetizing, healthful and nutritious of foods.

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Continued from page 543.

dresses were made by Mr. J. A. Faulkner, chairman of the Lowell Police Commission, and by ex-Mayors J. M. W. Hall of Cambridge and B. B. Johnson of Waltham. A resolution in favor of the continuance of the no license policy for Lowell was heartily approved.

R. I.—The Providence Club met, Oct. 2, at the Trocadero, 200 being present. The annual report showed a membership of 256 and a balance in the treasury. Rev. Wallace Nutting, D. D., was re-elected president. Foreign delegates to the International Council were present and spoke—Rev. Messrs. G. C. Martin of Reigate, James Stark of Aberdeen and J. W. Thompson of the London Missionary Society.

CT.—New Haven held its opening meeting Oct. 9. The address was by Dr. John Brown of Bedford, Eng., on Bunyan and His Pilgrim.

NEW ENGLAND

Boston

Shawmut. The new organ was used for the first time in church worship last Sunday and delighted the congregation, proving entirely satisfactory. Another innovation was the appearance of the women of the large chorus without their hats.

Massachusetts

(For other news see page 542.)

NEWTON.—Elliot. The special offering last Sunday for the work of the American Board was \$2,720. To which is to be added a special gift last week of \$150. It is the custom to make the offering the first Sunday after the annual meeting.

SALEM.—South had a union evening service last Sunday, with the first address in a series on Congregationalism as a Christian Force. Short addresses by three pastors were given on Congregationalism as a Historic Force.

BRAINTREE.—First. An unusually tender feeling characterized the Sunday evening service, Oct. 8, on account of the anticipated departure for Japan during the week of Miss Cora Keith, daughter of Deacon Keith, under commission of the American Board. The service was a union meeting of the older people with the C. E. Society, of which Miss Keith is a member. It is 19 years since a missionary has gone forth from this church. The addresses and prayers were all marked by rare spirit. The young people presented her with a beautiful Cambridge Bible, in acknowledgment of which she said a few words of heartfelt thanks and farewell.

NEWBURYPORT.—Belleville was favored during the recent council in hearing two of the delegates, one being Rev. Dugold Macfadyen of Hanley, Eng., a friend of the pastor; the other being Rev. E. H. Titchmarsh of Newbury, Eng., who brought greetings from the mother town to the American daughter and a letter of greeting from his church to this church in Newburyport and the one at Oldtown, where he also preached. The Old Newbury Historical Society gave him a reception and listened on another night to an informal address by him. He gave a stereopticon lecture at the Y. M. C. A. hall on Newbury in the Civil War, which proved most delightful.

HAVERHILL.—North. On the afternoon of Oct. 3 a council convened to examine the pastor-elect, Rev. J. S. Williamson, for settlement. The council advised the church to install him. At the evening services the sermon was preached by Rev. G. A. Gordon, D. D.—Union. The annual meeting was held Oct. 5. At supper the company filled the seats. Every society reports an excellent condition. Since Jan. 1 the new members number 31. The bills are about all paid, and leave a fine financial showing.

Maine

KENNEBUNK.—Rev. G. A. Lockwood preached his farewell sermon, Sept. 24, after 20 years, and is much beloved by the people. On the same day Rev. H. A. Merrill bade farewell at Kennebunkport, and is to be manager of the Fisk Jubilee Singers.

MACHIAS.—The church is making an effort to retain Rev. C. D. Crane, who has been called to Yarmouth. They have expressed their appreciation of his labors, and offered an increase of salary.

SOMESVILLE.—Rev. G. E. Kinney, just ordained pastor, is a graduate of Dartmouth and Boston University. He succeeds Rev. F. W. Barker, who did good work here for four years, and has left for further study.

BREWSTER.—Rev. H. A. Miner of Madison, Wis., who has been visiting here, has given at the First Church an interesting account of the meeting of the International Council.

New Hampshire

(See Broadside, page 540.)

HAMPTON.—By the death of Mrs. Mary Redman, at the age of 61, a native and life-long resident, the church and community have suffered a great loss. She was the daughter of the late Deacon Norris Hobbs and came from colonial and Revolutionary stock.

CHESTER's recent harvest concert proved a marked success. The church was tastefully and finely decorated for the occasion with a display of fruits, vegetables, flowers, ferns and autumn leaves.

EXETER.—First. Evening service was resumed Oct. 8, a special feature of which was a talk by the pastor on The Five Beat Hymns and the singing of the same by the congregation.

WEBSTER.—A roll-call of the church was held on a recent afternoon. A church sociable lately held under the auspices of the men, with refreshments, was a decided success.

GREENVILLE.—Rev. J. M. Haskell of Andover Seminary has been supplying the pulpit made vacant by the resignation of the pastor, Rev. G. F. Merriam.

CANTERBURY.—Deacon L. A. Gilnes has given \$150 to remodel the vestry in the Elkins block recently decided to the church by Mrs. Marie Elkins.

LEBANON has recently duly celebrated its 131st anniversary. The vacancy in the pastorate at West Lebanon has not yet been filled.

Vermont

(For news see page 542.)

Rhode Island

PAWTUCKET.—The auditorium has been reopened, after being for several weeks in the hands of carpenters and decorators. The electric lighting also has been greatly improved. The changes have resulted in making an almost new interior. For the expenses and the extinction of an old standing debt of \$7,500 there was quickly pledged the sum of \$11,000 not long since. It is a fine introduction for the autumnal work of the pastor, Rev. F. J. Goodwin.

Connecticut

HARTFORD.—First observed Founders' Day last Sunday with a memorial service to the late pastor, Dr. C. M. Lamson. The morning sermon was by Rev. Prof. M. W. Jacobus on The Outcome of Experience. The memorial service proper took place in the afternoon at 4 o'clock. The addresses were by Dr. E. P. Parker of South Church and Rev. Joseph Twichell of Asylum Hill Church, both of whom were in Europe at the time of Dr. Lamson's death. Dr. Parker conveyed the sympathetic salutations of the daughter church and paid a touching tribute to the departed pastor. Rev. Mr. Twichell spoke of the removal of Dr. Lamson at this period of his life as past human understanding. The music was of unusual excellence and appropriateness.

Continued on page 545.

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ODD BUREAU.

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Our increasing trade in brass and enameled iron bedsteads has brought us a great demand for bureaux. We show 140 styles of odd bureaux this week. It is a stock equal to the combined display of any six other stores in this city.

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But they are finely built. The drawers run true on their bearings, the locks work smoothly, the finish never warps or cracks, and the casters are axled on steel.

Continued from page 544.

The vesper prayers which were arranged by Dr. Lamson concluded the service.

EAST HAVEN.—The 125th anniversary was celebrated Oct. 6. The church is entirely free from debt, the pastor having burned the notes before the audience. A history of the building of the church was read by Deacon J. H. Morris. The pastor spoke about the former pastors. The church was built after the model of the Old South in Boston. The first pastor, Jacob Hemingway, was a member of the first class, numbering three, in Yale College. He served the church 50 years, and his successor, Nicolas Street, was pastor 51 years. The present pastor, Rev. D. J. Clark, came to the church in 1880.

STANWICH.—Rev. Matthew Patton of Pilgrim Church, South Beach, has accepted his call to this church, after a pastorate of four years and a half, during which the membership of the church was increased from 39 to 81 and over \$6,000 have been raised for current expenses, benevolences and church debt. For a small membership this is a good financial showing.

HEBRON AND GILEAD are enjoying revival services under the leadership of Rev. O. L. Jackson of Boston. The meetings opened at Hebron on the 24th ult., and following a number of services there were transferred to Gilead.

The Ladies' Sewing Society at Windham has voted to give \$100 to the Ecclesiastical Society for preaching.

MIDDLE STATES

New York

ONTARIO.—The Independent Wesleyan Church has recently become Congregational. Over 80 have already entered the new organization, and others are to come. They bring also the church and parsonage property in good condition. The matter has been under the direction of the H. M. S. Rev. H. E. Gurney is on the field at present.

SYRACUSE.—The day and a half meetings held by Rev. G. Campbell Morgan were a success, the large church being almost crowded beyond its capacity. —*Plymouth.* The lecture room and parlor are being newly decorated, equipped with electric lights, newly carpeted and will be in readiness for the meeting of the Woman's Board by the end of October.

THE INTERIOR

Ohio

COLUMBUS.—*South.* During the pastor's vacation this people successfully solved the problem of supplying the pulpit by securing the services of three prominent laymen from other Congregational churches of the city. An effort is now being made to provide for a \$2,000 debt. —*Plymouth.* The new pastor, Rev. H. F. Tyler, began his labors on the first Sunday in August. A reception to him and his family was given Friday evening, Sept. 29. The large attendance and cordial greetings indicate that he will be loyally supported by the church.

Rev. John Edwards, D. D., after two years of devoted and effective service with the small churches of Marietta Conference as general missionary, accepts a position under the American Missionary Association in Porto Rico, beginning work about November 1.

Ohio had 28 representatives at the International Council, of whom 10 were delegates; and of the remaining 18 at least 10 were pastors.

Illinois

(For Chicago news see page 526.)

CHENANSE.—During the month of September the church and pastor, Rev. A. J. Sullens, decided to make a united effort by prayer and personal work to bring many of the regular attendants at the services into membership. The result was seen in an increased attendance at prayer meetings and the desire on the part of members to accomplish some personal work. As a result 17 persons have just united with the church, 16 on confession, 12 of whom were baptized. There is as a result a deepened interest in Christ's work in the town.

SEATONVILLE.—A council convened Sept. 28 for the ordination of Mr. Herbert Haynes, a member of the last class of Chicago Seminary. After his clear and satisfactory paper the council spent a time in personal conversation over the topics mentioned. The sermon was preached by Dr. James Tompkins. This new church is in a village of 1,100

inhabitants in a thickly settled farming region. No other religious services are held in the community.

Indiana

INDIANAPOLIS.—*Covenant.* Special revival meetings have been in progress, Rev. J. K. Mason being assisted by brethren in the city. The Sunday school has developed in numbers and efficiency. —*Fellowship.* Rev. O. C. Helming, recently of Atchison, Kan., began his pastorate Oct. 1. During the vacation the church has been repainted and decorated. —*Mayflower.* Rev. N. A. Hyde and family have returned from their summer home in Ludlow, Vt.

MARION.—The north side interests are prospering under the vigorous leadership of the young pastor, Rev. John Gordon. A reception was given him in the church Sept. 22.

Wisconsin

DARTFORD.—The 50th anniversary jubilee was recently celebrated with great joy, including a happy memorial Sunday, with an address by Dr. E. H. Merrill; a historical night, on Tuesday, with sketch of the church's life and greetings from former pastors; a Bible school evening; a golden anniversary supper and the Ladies Aid Society program; and a delightful Endeavor evening.

LYNXVILLE.—Mr. A. R. Rice, a student in Beloit, supplied here during the vacation. At the close of his work 12 persons united with the church, all but one on confession.

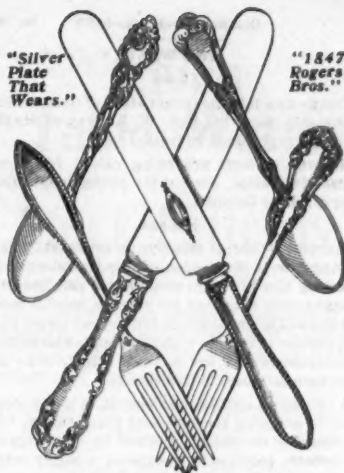
WASHBURN has purchased a lot in a more central location and hopes soon to either move the present building or build.

Continued on page 546.

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Continued from page 545.1

THE WEST

Iowa

CHEROKEE laid the corner stone of its new house of worship, Sept. 26, Rev. W. L. Bray of Sheldon making the principal address.

NASHUA.—Funds are being raised for a new house of worship. Nine of the young people are in college, six at Grinnell.

Kansas

TOPEKA.—Central employs an assistant, thus relieving Rev. C. M. Sheldon in his pastoral work and allowing him to reach, through his pen, the great congregation who read his stirring, helpful books. He has had several calls to distant and larger fields, but prefers to remain with this people who prize his ministrations and are warmly attached to him. Fourteen members united Oct. 1.

LAWRENCE.—Plymouth has taken a new departure in adopting the free seat plan, Oct. 1. The expenses of the church are met by voluntary subscriptions, payable in weekly or monthly installments.

PACIFIC COAST

California

PASADENA.—Lake Avenue numbers among its 79 members six ministers of the gospel. About as much of a Saints' Rest, that, as the church at Auburndale, Mass., which boasts 15 clergymen out of a membership of 383.

VILLA PARK.—Evangelist Billings of Los Angeles has done faithful work here during the past two months, reviving Christians and arousing unbelievers. Twelve new members have united, 10 on confession.

Plymouth Church, Los Angeles, has received from a member the gift of a silver communion set with gold-lined cups.

Washington

[For news see page 542.]

Oregon

THE DALLES.—The 40th anniversary of organization, recently celebrated, drew together as many former members as live within reach. There were a S. S. anniversary, a memorial and communion service, when tributes were paid to those who have entered the church triumphant, and a historical service, when Dea. S. L. Brooks told the story of this church from its beginning. Organized in the home of Rev. W. A. Tenney, its earliest services were held in the jail. After a year a house of worship was built, which was enlarged in 1867. The church has had seven pastors, among them Rev. D. B. Gray, who preached the anniversary sermon. Rev. D. V. Poling is the present pastor. At all the services the old-time hymns were enjoyed. Where, O Where Are the Hebrew Children was sung to illustrate the S. S. music of 40 years ago.

For Weekly Register see page 547.

Education

—Fairmount College, Wichita, Kan., begins its fifth year with large increase of students. Thirty-one entered as Freshmen and a considerable number of new students were added to the upper college classes.

—The Chicago Tribune has footed up the gifts of Americans to schools and colleges during the present year and finds that it amounts to \$28,720,617. The largest single gift is that of Mrs. Leland Stanford to Leland Stanford University, which amounts to \$15,000,000. The list includes twenty-four gifts or legacies of \$100,000 or more.

—An entering class of over 200 brings the total enrollment of Mt. Holyoke College for the present year up to 540. Of these 350 are members of the Young Women's Christian Association. The Mt. Holyoke delegation at the Northfield Conference for Young Women was larger than usual, consisting of fifty-nine, and of these thirty-five return to college,

bringing inspiration and practical methods. President Mead has returned from a summer abroad, most of which was spent in a tour through Spain.

Mr. Moody will speak on the Bible next Saturday afternoon, Oct. 14, in Tremont Temple. Rev. James M. Gray, D. D., will also be present, and notice will be given of the continuance of his Bible class.

DIFFERENT children have different powers of digesting milk. Fed with the same milk, one child may thrive and another may not. Mellin's Food can be mixed with fresh milk in the proper proportions to suit different individual cases.

A REMNANT CHANCE.—They are having a great sale this week at the Paine Furniture Warerooms of odd bureaux. They have as many as 140 different styles, and the prices are surprisingly low. It is an unusual opportunity to secure an odd bureau for use with a brass or iron bedstead.

THE SATURDAY EVENING POST

(OF PHILADELPHIA)

FOR THIS WEEK

Will number among its contributors some of the most eminent writers of the day. Among them:

MAARTEN MAARTENS The eminent Dutch storyteller, tells the captivating and quaintly humorous tale of Our Cousin Sonia. It is a complete story—one of a series entitled **Some Women I Have Known**

IAN MACLADEN The historian of Muir-town Seminary, writes very charmingly of his old schoolmaster, Bulldog, as seen by Spiug, in His Private Capacity. This is the next to the last of the stories of **A Scots Grammar School**

ELIZABETH STODDARD Gives a very entertaining picture of New York City and its social life, as she saw it in the early Fifties. **A New England Girl in Old New York**

HAMLIN GARLAND Who has just written for the Post some fascinating stories of Boy Life on the Prairies, tells a strong tale of the plains, that will interest young and old alike, entitled **An Exciting Day at the Circus**

For Young Men—Your Son

The Making of a Journalist, by Julian Ralph
The Boy Who is Willing, by William H. Maher
The Choice of a Profession—The Attractions of Teaching, by E. Benjamin Andrews,
Superintendent of Schools, Chicago

The Saturday Evening Post's List of Contributors

Is being strengthened from week to week. Among the writers whose work will appear in early numbers of the Post are:

RUDYARD KIPLING **EDWIN MARKHAM**
THOMAS B. REED **ROBERT W. CHAMBERS**

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Weekly Register

Calls

ATKINSON, W. D., to Danvers, Ill. Has accepted.
 BAXTER, Geo. W., Knoxville, Mo., to Elkhart, Ind.
 CRANE, Chas. D., Machias, Me., accepts call to Yarmouth.
 DENNIS, Chas. W., recently of Emerald Grove, Wis., to Amery and Clear Lake. Accepts.
 EDWARDS, Rosine M., formerly of Hillyard, Wn., to Topeka. Accepts.
 FINE, Irving A., First Ch., Falmouth, Me., to Houlton.
 GORDON, Wm. C., Ya'e Sem. and Chicago Univ., accepts call to Second Ch., Westfield, Mass.
 HARRIS, Edward A., Shullsburg, Wis., to Humboldt, Io. Accepts, and is at work.
 HATCH, David P., sec. Maine Miss'y Soc., to South Ch., Lawrence, Mass.
 HORNBLUM, A. P., Jamestown, N. Y., to Zion Ch. (Seedsb.), Hartford, Ct. Accepts.
 LITTS, Palmer, Popejoy and Burdette, Io., to Dimsdale. Accepts.
 MARSHALL, Chas. P., recently of Frankfort, Me., to North Deering. Accepts, to begin Oct. 8.
 MORSE, Warren, Bridgewater, Ct., to First Ch., Bennington, Vt. Accepts.
 PEASE, C. B. F., North Reformed Ch., West Troy, N. Y., to Plainville, Ct. Accepts.
 SHATTO, Chas. B., Danville, Io., to Shenandoah. Accepts.
 STONE, Dwight C., Gilbertville, Mass., accepts call to Chester, Ct., Oct. 1.
 VOORHEES, J. Spencer, late chaplain of the Third Ct. Volunteers, formerly pastor of Second Ch., Winton, Ct., to Plainville.
 WILSON, Henry, Hartwick, Io., to Mitchell. Accepts.

Ordinations and Installations

GALT, Howard S., Hartford Sem., o. Fourth Ch., Hartford, Ct., Oct. 1. Sermon, Pres. D. Z. Sheffield of No. China Coll.; charge, Pres. C. D. Hartranft of Hartford Sem. Mr. Galt is under appointment of the American Board as missionary to No. China.
 KINNEY, Geo. E., o. at Somersville, Me., Sept. 13. Sermon, Rev. Richard Owen; other parts, Rev. Messrs. J. P. Cushman, H. H. Leavitt, G. H. Heflon, Chas. Whittier.
 MCALLISTER, Frank B., Yale Sem., o. Bedford, Mass., Oct. 3. Sermon, Prof. B. W. Bacon, D. D.; other parts, Rev. Messrs. Edwin Smith, W. E. Wolcott, Drs. H. J. Patrick and S. L. Loomis.
 WILLIAMSON, Jas. S., i. North Ch., Haverhill, Mass., Oct. 3. Sermon, Dr. G. A. Gordon; other parts, Rev. Messrs. A. W. Hitchcock, A. F. Newton, C. M. Clark, G. H. Reed, Drs. J. C. Snow, J. W. Churchill and Nehemiah Boynton.

Resignations

ATHERTON, Isaac W., Spring Valley, Cal.
 BARTHOLOMEW, Noyes O. (Lic.), Linwood, Kan., to study at Chicago Sem.
 COOLEY, H. Geo., Ogden, Io.
 DOLE, Chas. J., Castalia, O., to enter business life.
 EDWARDS, John, Second Ch., Marietta, O., to go to Porto Rico.
 GONZALES, John B., Marion, Io., to take a course in Iowa College.
 HARRIS, Edw. A., Shullsburg, Wis.
 MCCULLAGH, Archibald, Plymouth Ch., Worcester, Mass., to travel and study in the Orient.
 ROBINSON, Wm. J., Webster and Salisbury, N. H. He will remove to Middleboro, Mass.
 SPELMAN, Henry O., Edgerton, Wis., to take a post-graduate year at Chicago Sem. Resignation will take effect Dec. 1, at the end of his fourth year of service.
 TAYLOR, Horace J., Kelloggsville and Monroe, O., to take effect Nov. 1.

Dismissions

KEMP, Geo. H., Rhinelander, Wis., Sept. 28.

Stated Supplies

BALL, J. W., Morrison, Okl., at Minneba.
 DOUGHERTY, Jas. G., formerly of Kansas City, Kan. (who has been lecturing for the State Temperance Union the past two years), at Salina.
 GONZALES, John B., Marion, Io., on alternate Sundays at Union, in connection with study at Iowa College.
 HARTLEY, John, Alvord, Okl., at Tecumseh for a few weeks, preparing the way for a new pastor.
 PENNARDEN, B. H. (Free Bapt.), Cobb Divinity School, at Otisfield and Casco, Me.

Miscellaneous

CLARK, Geo. L., recently of Farmington, Ct., has removed to 91 Windsor Ave., Hartford.
 DALEY, Chas. M., chaplain of the So. Dak. regiment just returned, addressed the Ministers' Meeting of San Francisco and vicinity, Oct. 2, on the Philippines and the Filipinos.
 HILL, Geo. W. C., Union Ch., Proctor, Vt., has resumed his work after a seven weeks' illness.
 LAYFIELD, Robt. L., of Kansas City, Mo., who has been supplying Pilgrim Ch., Kansas City, Kan., in the absence of their pastor, Rev. D. Baines Griffiths, will begin his full evangelistic work at Springfield, Mo., Oct. 8. Churches desiring his help can address him 1510 MI. b'ran Ave., Kansas City, Mo.
 MOORE, Philip H., pastor at Saco, Me., has been granted release from his work there that he may pursue during the present school year a course of special study in Philadelphia. He is to continue in the ministry.
 PHILLIPS, Thos. D., late of Lorain, O., is living at Elyria.
 POPE, Howard W., State missionary for Connecticut, has been called to assist in Mr. Moody's work at Northfield, Mass.
 TOTTEN, Matt. J., of Moorhead, Minn., has removed to Mayville, N. D.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 6

Owing to the fact that so many of those accustomed to be present, as well as all the missionaries in the vicinity, were in Providence, the number assembled in Pilgrim Hall was greatly diminished. The service was conducted by Mrs. A. C. Thompson, who drew from Zech. 4 a lesson of encouragement.

Mention was made of the names on our calendar for the week—Miss Colby, Miss Mary B. Daniels, Miss Case, Miss Torrey and Mrs. Frances A. Gulick, the last named being in this country. Miss Caldwell spoke of some interesting object lessons noticed during the sessions of the American Board.

The W. C. T. U. Convention

The State meeting at Manchester, N. H., Oct. 5, 6, had one special feature—an interesting commemoration of the woman's crusade in the early seventies. A copy of the call for the first meeting to organize a league was presented. Reports were heard on press work, franchise, young women's work, non-alcoholics in medicine, narcotics, purity in literature and art, and proportionate and systematic giving. Addresses were also given on Hygiene, Young People to the Front, Work Among Soldiers and Sailors, Scientific Temperance Instruction, and Around the World With the White Ribbon. The treasurer's report showed a good standing with ample funds. The officers and methods of the Anti-Saloon League were commended, and Mayor Martin of Concord was thanked "for the great civic courage and honesty he had displayed in enforcing so faithfully the prohibitory laws in his city," and pledged him the union's support. A strong anti-Mormon resolution was passed which will be sent to the Congressmen against the seating of Mr. Roberts of Utah, and urging the passage of a law forever prohibiting the election of a man of similar belief.

The Brooklyn Eagle offers an affidavit in support of the following story: A fashionably dressed woman went up to one of the ushers in the Washington Avenue Baptist Church last Sunday and whispered in his ear, "Please give me a good seat where I can see the bonnets." The affidavit is not necessary, but we hope the woman got her seat.

The specific remedy for troubles of the blood, kidneys, stomach, liver, is Hood's Sarsaparilla, the great blood purifier.

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IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.



IAN MACLAREN'S GREAT ARTICLE

One of the most direct articles ever written on modern tendencies in the social life of the church.

THE CANDY-PULL SYSTEM IN THE CHURCH

An article of Truths which many have felt and thought, but none has ventured to express. "If this goes on," says Dr. Watson, "the church will soon embrace a theater."

In the October issue of

THE LADIES' HOME JOURNAL

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Current Thought

THE COUNCIL

A body like the recent International Congregational Council could hardly expect to be in session for over a week and break up without being followed by some criticism. But it is very much to its credit that such criticism as has been passed upon its acts of omission or commission is so slight and inconsequential. To begin with, it will not do to say that the council accomplished nothing. Had it not come together at all as a regularly organized body; had not a paper been read or a single question been publicly discussed; had the congregational factor been left entirely out of reckoning, the international feature would have justified the gathering. There can be no denial that the delegates represented a high standard of zeal, learning and aspiration, from whatever part of the world they came. They did not force their denominationalism into the foreground more than was necessary to preserve their identity. On the contrary, they sought and received fellowship with other denominations on the basis of a common Christianity to an extent that was doubtless a revelation to many. Now, several hundred men have gone back to their homes and their respective spheres of service broadened, encouraged and inspired to fresh effort and toward higher ideals. At all events, if the Congregationalists themselves are satisfied with the work done and the benefits received, it is hardly the province of outsiders to find fault or question results. We are none of us perfect and it is probable that mistakes were made and opportunities missed, but striking a just balance we believe that the result is very much to their credit.—*Boston Transcript*.

INDIA'S PENDING FAMINE

It is not too soon to write to leaders and to friends in Europe and America, describing the situation and prospects trying to secure aid. But it cannot be too earnestly pressed on kind people at home that relief money should *only* be distributed through thoroughly reliable and through organized channels. It is not wise nor merciful to send to every one who appeals through private letters or through sentimental letters in newspapers. There will be individual Christians in India who will ask and receive from Europe and America money which represents self sacrifice and which should be counted holy, and who will use it far less wisely than missionaries from those very countries who do not make such moving appeals. But the wise way is to send to a representative committee, or to the heads of missions, who can best distribute all donations among both foreign and Indian Christians, and who can judge of the relative needs of different sections and different persons.—*Rev. R. A. Hume, in Bombay Dayanodaya*.

Cheerfulness is one of the most valuable of all commodities, as every one who has enjoyed and missed it knows and as is illustrated in the current story of the German who refused a handsome offer for his dog. "Yaas, I knows he is a very poor dog, and he aint wort' almost nottin', but dere is von little ding mit dat dog vat I can't sell—I can't sell de wag of his tail ven I comes home at night."

GOOD news for our readers who have scrofula taints in their blood, and who has not? Scrofula in all its forms is cured by Hood's Sarsaparilla, which thoroughly purifies the blood. This disease, which frequently appears in children, is greatly to be dreaded. It is most likely to affect the glands of the neck, which become enlarged, eruptions appear on the head and face, and the eyes are frequently affected. Upon its first appearance, perhaps in slight eruptions or pimples, scrofula should be entirely eradicated from the system by a thorough course of Hood's Sarsaparilla to prevent all the painful and sickening consequences of running scrofula sores, which drain the system, sap the strength and make existence utterly wretched.

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The Boston Book

Containing matter relating to the **SECOND INTERNATIONAL CONGREGATIONAL COUNCIL**, at Boston, Massachusetts, U. S. A., 20-28 September, 1890, including the Program and list of Officers and Delegates; together with sketches of Boston and an account of its Congregational activities and some reference to other near-by points of Pilgrim and Puritan interest.

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The Pilgrim Sight-seer in Boston—Congregational activities of Boston and Greater Boston—Literary and Educational Boston—The Work of the Benevolent Societies whose headquarters are in the new Congregational House—Work of Other Denominations and Philanthropies.

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THE CONGREGATIONALIST, Boston, Mass.

1. Planning.
2. Young Men in Politics.
3. Somebody Is Wasting.
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In and Around New York

A Presbyterian Forward Movement

Presbyterian conditions in New York, so long depressed, received a hopeful stimulus from the announcement of the Madison Avenue Church of its intention to create, as soon as possible, a considerable foundation of mother church and four chapels in parts of the city where most needed. The plan is likely to be made possible through consolidation and sale of property. The old Madison Avenue Church, at Fifty-third Street, where some features of the institutional church have been on trial, has joined the Phillips Church, twenty blocks farther up the same avenue. The latter is now being remodeled at a cost of \$75,000, and will become a family church with the two pastors, Rev. Drs. H. A. Johnston and J. E. Bushnell as co-workers. The auditorium is to be enlarged to seat 1,500 and—perhaps a sign of the times—is to be made much more ecclesiastical than formerly, than, indeed, any other Presbyterian auditorium in the city. The chapels are to come later on, but are part of the plan. It is hoped to engage paid workers, men and women, ordained and lay. An endowment is in sight from the sale of the Madison Avenue property. There is behind the enterprise a great deal of earnestness and, even if it cannot be carried out for a year or two, it is having a stimulating effect.

The Congregational Club Meeting

If there is not formed an alliance between Great Britain and America it will not be the fault of the Congregational Club of this city. In order to benefit by the presence of the English brethren the regular October meeting of the club, the first of the fall, was held two weeks earlier. On account of the crowds who had assembled in the city for the Dewey celebration and the yacht races it was found impossible to arrange for the meeting to be held in the usual place, the St. Denis Hotel. Realizing the situation the members of the Aldine Club, with elaborate quarters on Fifth Avenue, offered their rooms to the Congregational Club. The meeting was held last week Monday. There were a large number present, about 300. A social gathering was held previous to the dinner, when opportunity was afforded of meeting the distinguished guests. After the dinner President Spaulding called on Dr. Bradford, one of the vice-presidents of the club, to report on the council and introduce the foreigners. The addresses made by the brethren were all expressive of appreciation of the good feeling existing between the two countries of the world, and Mr. Shipheard went further and touched upon the Transvaal question. He said he hoped that England would have as good cause for war as the United States had in their war with Spain. The other speakers included Mr. Evan Spicer, Drs. John Brown and P. T. Forsyth, and Rev. R. B. Brindley.

Church Extension

The Extension Society, which is supposed to cover both Manhattan and Brooklyn, is without officials or activity, but church extension in a few directions is making splendid progress. Last May there was begun at Flatbush, a thriving Brooklyn suburb, a work which has prospered from the start and which has now been organized into a church. A pastor has been called, and a council on Oct. 12 will install him. This council will be well attended without doubt, for there is a great deal of interest in this new work. A new plan has been followed, in that over a new work an able pastor has been placed. He is Rev. C. Thurston Chase, a resident of Brooklyn, a graduate of Columbia and the Chicago Divinity School and two years' study in Germany. A site will be acquired and a chapel erected at once. The council will sit in the local Methodist church, kindly granted for the purpose. The work at Flatbush has been made possible without financial aid from the Extension Society and, better yet, has proven that other work may be accomplished in the

same way. The society is an excellent agency, of course, but in some localities there are sufficiently earnest people to plant and foster work and themselves secure assistance if they need it. In this excellent Flatbush showing a great deal of credit is due Mr. Philo W. Scofield of Dr. Kent's Lewis Avenue Church.

The Spiritual Needs of the Soldiers

The War Department has asked the International Young Men's Christian Association Committee in this city to place a secretary upon each of the transports about to sail for Manila. Congress made no provision for chaplains when it provided increased army forces, and it is known that the regiments already in Manila are very poorly provided for in this respect. A friend of the committee and of the soldiers has made it possible to send workers on at least eight of the transports, and if other friends come forward it will be possible to send on all, about twelve of them. Each man will be provided with equipment for work during the seven or eight weeks on the transport and afterwards in the field in Luzon. Some reading matter has been received in response to appeals, but ten times as much can be used to advantage, for the men to read on the voyage and to give to the soldiers in Manila. One of the delights which the Olympia's men expressed upon arrival in New York was the ability to get an American newspaper that was not several months old. They could hardly realize it at first. The association has two workers in Manila, Frank A. Jackson and Charles A. Glunz, who went from San Francisco with the first transports and have been doing steady work there ever since, without vacations or home life. Reading matter desired are illustrated papers, magazines, etc. CAMP.

INDIA.—India, the land of adventure, of princely wealth and abject poverty, is inhabited by many different tribes, now rapidly becoming civilized under British rule. The women are small and slender, gentle, timid, loving creatures, painfully desirous of education, which was denied them until mission schools had been established. Hindu girls are often betrothed during infancy and are married at the age of twelve. They have dark skins and regular features, a bright, intelligent expression and fine, straight black hair. Their usual dress consists of loose gauze trousers with a short frock of some bright colored silk or muslin girdled by a wide sash. Ears, neck, hands and feet are loaded with ornaments, sometimes of great value. The illustration in the current number of the Singer national costume series shows two Hindu natives at a Singer sewing machine. The chief office of the Singer Manufacturing Co. in India is in Bombay, having more than fifty subordinate offices scattered all over the empire. The same liberal system of selling is maintained here as elsewhere, and the increasing use of the sewing machine in a country whose inhabitants are so intensely conservative is one of the strongest indications of the silent change caused in the habits of the people through Western intercourse.



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Bits from the Board

The Providence Journal gave excellent reports of each day's proceedings.

With the addition of the twenty just chosen the corporate members now number an even 350.

The open parliament each morning brought out many brief addresses, among the most interesting of the meeting. It proved a very valuable part of the program.

The solitary woman who this year had the right of voting as a corporate member—Miss Margaret J. Evans of Carleton College—was in her place and did her duty like a woman.

Providence hospitality provided places of entertainment for not less than 500 persons, and could have found accommodations for a hundred more visitors had they appeared.

One self-supporting church in Japan gave its native pastor for eighteen years, Mr. Miyagawa, a vacation and \$1,000 to enable him to attend the International Council and this meeting of the Board.

That Mr. Capen proposes to devote himself to the duties of his new office may be inferred from the fact that on the day of his election he refused no less than four invitations to speak in regard to other interests.

The missionary map conspicuous on one side of the platform was issued by J. H. Colton of New York in 1846, and was loaned by Mrs. Dr. Eugene Kingman of Providence, whose father used it in Illinois a half a century ago.

In response to the query, "When do you return to Turkey?" the venerable hero, Cyrus Hamlin, replied, "I do not know what privileges will be accorded me in the other life, but if the choice is given I shall make a bee line for Constantinople."

There was more than one indication that Mr. Capen's administration is to be a business one. One of his first official acts was to call the time limit on a speaker. He deprecated the necessity of so doing, but he is not the kind of man to shrink from any of the incidental responsibilities involved in being a presiding officer.

The chapel of Union Church was well filled at the prayer meetings each morning. The leaders were Drs. Lyman Abbott, Michael Burnham and Rev. J. J. Halley, the latter of whom subsequently brought a greeting from the Victoria Auxiliary of the L. M. S. He said that there was never so much enthusiasm over foreign missions in Australia as now.

And lo, New Jersey's name led all the rest of the States, for every one of its six corporate members were present. But the Western States did nobly, too, California sending four of its ten, Missouri four of its five, Minnesota five of its ten and Wisconsin four of its eight. In all 184 corporate members registered—the largest number ever present at any annual meeting. New England had 116 representatives and the rest of the country sixty-eight.

The war tax on a bequest to a benevolent society or charitable institution is six and two-thirds times greater than that on a legacy to a child or a parent. The executive officers of the Board were instructed to communicate with officers of other societies and benevolent institutions, and in co-operation with them to memorialize Congress for such modification of the tax on legacies as will lessen the discrimination against bequests for public benefactions.

The Central Baptist Church threw open its doors for the children's meeting, at which at least 300 of the little people were present, occupying reserved seats on the floor. Rev. H. P. Beach presided, and the speakers were: Mr. Dorward of Africa, Miss Helen Ohandler, who is about to depart for India, Miss Crosby of Micronesia and Rev. Otis Cary. The Hawaiian delegation sang two verses in their own language, and one of them spoke through an interpreter, greatly interesting both the children and their elders.

The death roll of the corporate members during the last year shows that the Board has sustained a loss unusually heavy. These are the fourteen names: Nelson Dingley of Maine, Samuel Colcord Bartlett of New Hampshire, Albert H. Heath of Vermont, John N. Denison, A. E. P. Perkins, Samuel Johnson and William F. Day of Massachusetts, Alexander MacGregor of Rhode Island, Charles M. Lamson and Henry D. Smith of Connecticut, M. E. Strieby of New York, James Brand of Ohio, William E. Hale of Illinois, Elisha D. Smith of Wisconsin.

Rev. Dr. Thomas Laurie, who started as a missionary in Turkey but was obliged after a brief service to return because of ill health, was a power for missions at home during his long and useful life. At his death he willed that the Board should

share equally with each of his two daughters in his estate. Rev. F. B. Pullan, his successor in the pastorate of Pilgrim Church, Providence, handed to Vice-president James a check for \$2,100, part of the legacy Dr. Laurie left to the Board. It has given deep satisfaction to his daughters to carry out their beloved father's heart's desire, and it was a beautiful way to have him thus represented at the meeting of the Board which he loved so dearly.

For eighteen years Rev. Wardlaw Thompson has been senior secretary of the London Missionary Society. Repeated visits to the foreign field and daily study of missionary problems have made him a past master in his own department. The son of a missionary, he was born at Bellary, South India, fifty-seven years ago. At the age of seven he went with his father to South Africa. At nineteen, having decided to enter the ministry, he came to England and entered Cheshunt College. He ministered in Glasgow for six years and in Liverpool for ten years. All along he took increasing interest in missions, and after the death of Dr. Mullens he was called to the secretaryship of the London Missionary Society. He has proved himself an unfaltering enthusiast in missions, a wise and warm friend of the missionaries, and a true statesman in handling difficult situations.

THE IMPORTANT COMMITTEES

For nomination of officers: Rev. Henry Hopkins, D. D., G. Henry Whitecomb, Esq., Rev. W. H. Davis, D. D., Rev. J. K. McLean, D. D., E. W. Blatchford, Esq., Judge Nathaniel Shipman, Rev. A. H. Bradford, D. D., and L. C. Warner, M. D.

For nominating new members: Rev. W. H. Davis, D. D., C. H. Hulburd, Esq., Rev. W. E. Park, D. D., Rev. W. H. Ward, D. D., Rev. H. M. Tenney, D. D., Rev. W. A. Hobbs and Hon. S. F. Smith.

The Church Prayer Meeting


Topic, Oct. 15-21. Christianity the Antidote for the Caste Spirit. Gal. 3: 21-29; Jas. 2: 1-10; 1 Pet. 1: 13-17.

Does not overlook natural human differences. In what sense are all equal in God's sight? Perils of caste spirit.

[See prayer meeting editorial, page 519]

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

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No. 5, Handbook for 1895; No. 6, A. B. C. F. M.; No. 7, Home Missionary Society; No. 8, American Missionary Association.

No. 9, The Handbook for 1896; No. 10, Eighty Years of Congregationalism; No. 11, Anglo-American Comity; No. 12, C. S. S. & P. Soc'y.

No. 13, The Handbook for 1897; No. 14, Turkey and Turkish Problems; No. 15, A Plea for the First Day of the Week; No. 16, A Lost Heritage.

No. 17, The Handbook for 1898; No. 18, The Union Church at Mathersville; No. 20, Why Give to Colleges?

No. 21, The Handbook for 1899; No. 22, Psalm of Thanksgiving; No. 23, Free Church Catechism.

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Continued from page 539.

THE FINAL SESSION

Though the skies were beginning to drip on Friday morning and the congregation had thinned out considerably, the last session carried to a still higher level the tide of enthusiasm that had been gathering strength and volume all the week. The tender farewell words of the missionaries left just the right impression. One felt as he looked at the veterans about to return to their fields and at the new recruits equally eager to be up and off that he was face to face, not with the theory, or the principle, or the motive of foreign missions, but with the actual working forces incarnated in consecrated men and women. There was a natural diversity in the manner and matter of their speaking, but one note of gratitude and hope and one bugle-call to the churches to provide the sinews for holy warfare.

So in turn came on the modest and cheery Otis Cary of Japan, his youthful, beardless face making almost incredible the statement that he has been in the field twenty two years, and J. H. Petter, another Japan veteran, with his best still before him, always optimistic in his outlook and possessing the gift of putting an important truth in a taking and trenchant sentence, and a third representative of the Flowery Kingdom, W. W. Curtis, bearded, spectacled, full of reminiscences of the earlier conquests of Christianity and of ardor for future advance, and still another Japan worker, S. S. White, scholarly in his bearing, impressed with the providences in connection with the history of the Japan mission and the opportuneness of the present moment. A little later the striking face of J. T. Gullick of Japan appeared on the platform, he who has the distinction of having influenced by his writings Romanes, the distinguished naturalist, to become a Christian. He pointed out the superiority of Christianity to Buddhism.

After Dr. Egbert Smyth had offered a tender prayer for the land of Neseima, Turkey loomed into sight through the spokesman in its behalf, the sturdy James L. Fowle, who looks as if his twenty years in Caesarea had agreed with him, and who talks as if he thoroughly believes that in time even the Mohammedan will bow the knee to Jesus, and L. O. Lee, cool, clear-headed and far-sighted, pleading particularly for endowments for native colleges.

India's turn next, with Richard Winsor to speak for her—a slight, compact form, his speech seasoned with wit and his soul dead in earnest as he sees India's population by the score seeking the light—and Henry Fairbank, who worthily bears, as does his brother in the same field, an honored missionary name and who declared that the open door was the one thing in India, and that the hardest thing to meet when he goes back will be the opportunities confronting the missionaries and the inadequate means wherewith to grasp them. The Turkish and India missions were then commended to God by President Strong.

The veteran of the Zulu Mission, Rev. S. C. Pixley, who has just been taking his second furlough in forty-four years' service, a typical missionary of the old school, whose venerable and benign face bore testimony to the character of his labors, put two or three plain questions as to why missionaries were any more responsible for the foreign work than Christians at home, and as to why there need be any debt.

The closing moments were made keenly interesting by the presentation of seven new recruits just on the point of sailing for their fields. As they stood in a semicircle the audience rose to do them honor, and then the three men in the group, Dr. James B. McCord, Rev. J. D. Taylor and Rev. G. G. Brown, spoke briefly, tenderly and forcibly, expressing their joy in entering upon the foreign service, encouraging the volunteers to persevere in their purpose and exhorting the churches to take their share of the burden.

"The success of our work depends on the way you do yours," said one of them. It fell to Dr. J. G. Vose to acknowledge the usual resolutions of thanks to the Providence churches and people, which he did gracefully, and after Mr. Capen had fittingly responded the meeting was at an end.

Nuggets from the Board Meeting

A giving church is always a growing church.—S. B. Capen.

It will be a bad day when the churches are ahead of the missionary society.—Wardlaw Thompson.

Faith like a grain of mustard seed is mighty because it is alive.—A. J. F. Behrends.

Like Rhode Island among the States so is Japan among the nations—a diamond among the bowlders.—J. H. Petter.

You must put the new life into a man before you can get him to use aright the results of civilization.—G. C. Adams.

Races that come nearest to meekness as the Saviour described it are now inheriting the earth.—G. C. Adams.

It is in our power to give the Japanese the bread of life. Shall we turn them away with the cold stone of agnosticism or materialism?—Otis Cary.

The church has been singing for years, "See heathen nations bending," but it has seemed to me that this was a prophecy in the optative mood.—Richard Winsor.

There is only one way in which the portrait of the Son of God can be reproduced, and that is when it appears in a human face through Christ dwelling in a man.—G. C. Adams.

A minister who hasn't ability enough to make a plan for missionary contributions in his church, and heart enough to execute it, is not fit to be a Congregational pastor.—S. B. Capen.

The question is not, is the world open to us, but are we prepared to enter it? In its comfort at home is the church prepared to take up the cross and follow Christ.—Wardlaw Thompson.

The three greatest evangelists of the English-speaking world in the last half-century have devoted the closing years of their lives to education—Charles G. Finney, Charles H. Spurgeon and Dwight L. Moody.—President Faunce.

After 500 years of enthusiastic and self-sacrificing labors to extend Buddhism in ancient Japan, there were only a few hundred priests and nuns and a few large temples. It took 300 years for Christianity to be recognized as the national religion of the Roman empire. We must wait at least a century to see whether missionary work is successful or not.—Rev. T. Miyagawa.

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